

## POINTED LANGUAGE

Sometimes one can read strange things about God. Especially when a writer does not have much to contribute. Then he is tempted to use pointed language in order to draw attention. He may gain the attention, but he loses the dignity of the gospel.

It does not need to be always so. We came across an advertisement which read as follows:

WANTED: Jesus Christ. This man has been known to keep company with prostitutes, addicts, and drunks. He can be seen in slum areas and has been eating with some of the worst criminals this town has known. Extremely dangerous. Must be stopped or he will destroy the very foundations of all decent, clean people in this town.

When John the Baptist sent two of his disciples to Jesus to ask whether or not he was the one whom they had expected, they received this striking answer (Matthew 11:5), "Go and tell John what you hear and see: the blind see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor are evangelized. And blessed is everyone who finds in me nothing objectionable." There is nothing artificial, nothing forced in this answer. However, it remains very impressive, because what Jesus says here is that life is being restored.

We know the text well — so well that we do not give it a second thought. Yet the Lord says here that His gospel changes a man completely. Think of it: when a blind man sees, then his world changes for him. And when a deaf man hears, then life opens up for that man, he starts anew.

At first thought we may frown at an advertisement such as the one above. Is this the right picture of the Saviour? But on second thought we must admit that the writer of the ad must have had a clear picture of the work of Jesus Christ. For indeed the Lord destroys our preconceived ideas of what we call a clean and well established readers are not familiar with the details of this problem. Hence, I will attempt to relate to you some more information. Doing this I will make every effort to be very careful since I am well aware of the fact that I am dealing with an explosive situation. It is not my idea primarily to win you over to my side (if this would still be necessary) but to provide you with helpful information to make, as much as possible, your own Christian "assessment" of this matter.

First: the background story. The Christian Reformed churches of Chicago have been engaged in missionary work among black people in the Lawndale area (as well as in Garfield). The rejoicing result of these evangelical and missionary activities has been the establishment of the Chicago Lawndale congregation in 1962 and of the Garfield chapel. The Lawndale congregation was served from 1962 to 1965 by Rev. P. B. Huiler and after that by the Rev. Duane E. Vander Brug who now serves the Home Missions Board as the urban specialist.

But blessings always cause growing pains and sometimes nasty problems. In the Lawndale area a very specific problem arose. The black people who became members of the Christian Reformed church and rejoiced in this fact became more and more disturbed and dissatisfied with the education their children received in the local public schools. As early as 1965 they sought admission to a nearby Christian school, the Timothy Christian school in Cicero.

To have the right picture in mind — see also the map of the area — you should keep in mind that Lawndale is a section of Chicago proper in the farthest part of the city. Adjacent to it — just West of the city limits — you enter the suburb of Cicero. If you continue in that same Western direction you enter Berwyn, and continuing again along the Roosevelt road you will see Elmhurst and later Wheaton. Now, for the right understanding, it is necessary for you to know that the Timothy elementary school is located close to the Cicero-Lawndale (Chicago) borderline and just North-West of it is another big building of this society, its Junior High school. The Timothy Christian High School, however — built later — is situated further to the West, in the Elmhurst area. The society, therefore, used to operate in three school buildings, two of which are located in Cicero.

I think that the problem itself is outlined well in the Chimes, the paper of the students of Calvin College. From the issue of Oct. 3 which dealt with this matter very extensively and which has received widespread circulation I now quote. The students write under the caption: "Now the birth of the crisis was in this wise . . .":

"For (Lawndale's) black children the most obvious and convenient place to go was the Timothy Christian Elementary and Junior High Schools in Cicero, approximately three miles from their homes.

Basically, the story is a simple one. Since 1965, parents of the Lawndale area have tried to get their children enrolled in a school located only three miles to the West which privilege they have been refused till now. The parents were successful in enrolling five students in the Timothy Christian High school in Elmhurst in September 1966 and in September 1967, 19 black Lawndale children began to be bussed to Des Plaines Christian school, located by expressway about 25 city miles from Lawndale. In January 1968 the board of the Timothy Christian school defended its position again in answer to the criticism from Lawndale, members of the staff,

Now that we are several weeks into the 70's the excitement of a new decade is beginning to wear off. The newspapers and magazines that reflected on the "new" world we are entering have been thrown out. After all, they contained much that was gloomy and pessimistic. Most of us have lived long enough to realize that it's impossible to move into a better world overnight. Pessimism is understandable when we see a world in revolutionary turmoil, when there is growing alarm over inflation, when politicians don't "deliver the goods" they promised at election time and when our environment is seriously threatened by pollution.

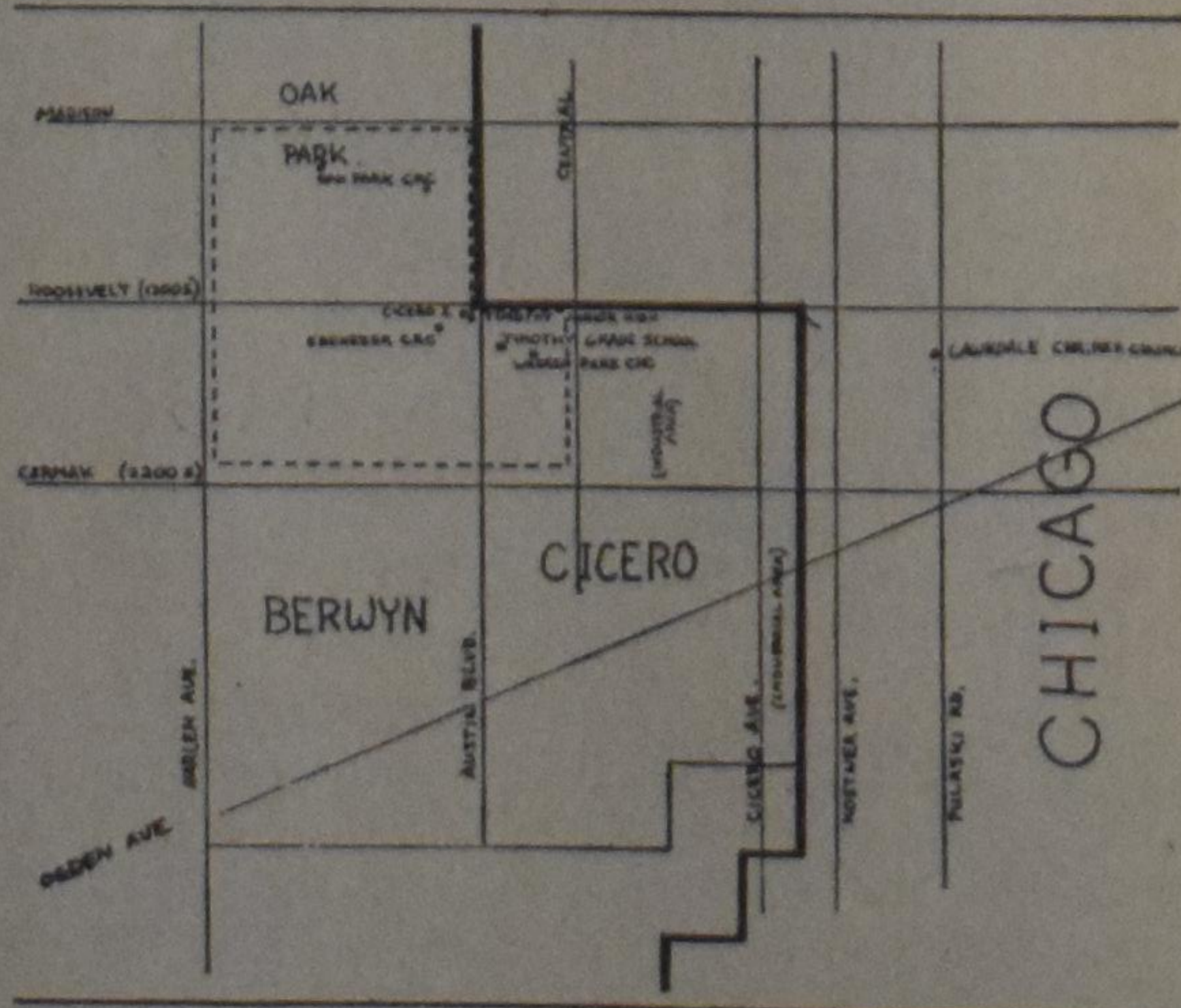
It won't be necessary to pull those year end papers out of the trash can and reread them to understand where we are. We've got our own opinions about the changes in the world we live in and we become discouraged, because there is so little we can do. Most of the things that affect our lives are beyond our control and we are caught in the middle: should we go along with everything that is new and spend the rest of our days adjusting to change? Or is it better to ignore the cultural changes that are taking place and lead a life of isolation?

### HOPEFUL SIGNS

Opposed to all the bad reports we hear about young people and the Board has proven this by accepting them unequivocally in the Senior High School in Elmhurst. However, enrolling them in our schools in the Cicero area is an entirely different matter, involving dangers that all those in touch with the prevailing racial attitudes are well aware of. Therefore, the Board stands by the decision to deny enrollment to them in our Cicero schools at this time.

In administering the affairs and properties of the society the Board of Trustees must consider all probabilities and expectations, combining these factors with present facts, in making its decisions. Our responsibilities go beyond protecting brick and mortar — we must take care in preserving the opportunity for Christian Education and for protecting the physical well being of all our children and others that might be involved."

Dissatisfaction continued to increase and the Ebenezer Christian Reformed church of Berwyn under the energetic leadership of the Rev. Eugene Bradford overtook Synod for a day of prayer and fasting in regard to the racial crisis especially in the Chicago area. In the Spring of that same year, 70 Timothy graduates asked their Alma Mater for admission



The location of the crisis.

for the Lawndale kids. Later Rev. Vander Brug wrote two articles in the Banner dealing with this problem. In June, Synod met and accepted a set of race resolutions which I quote:

Synod declares that members of the Christian Reformed Church, through persevering prayer and the diligent use of their Spirit-given talents, ought to labor unceasingly to cause the light of the gospel of reconciliation to shine upon all men so that the hate engendered in the present racial crisis by the prince of darkness may speedily be dissipated.

Grounds: 1. All humanistic efforts and programs, however much good they may accomplish

1. They are concerned about the impersonality of man in a technological society (What Marcuse calls: one-dimensional man.)

2. They are searching for a life that is more than that of productive thinking machines. (In addition to work-rationalism which has governed Western man for centuries, they are searching for the proper place of emotional expression.)

3. They are eager to restore a closer tie with their natural environment. (Pollution ranks high among the concerns of students.)

4. They are sick of the extreme views on morality, both of the puritan and the pornographer. There's an eagerness to submit to His reconciling love in Jesus Christ His Son.

Synod declares that members of the Christian Reformed Church ought freely to receive as brethren, regardless of race or color, all who repent of their sins and who profess their faith in Jesus Christ as Savior and Lord; that exclusion from full Christian fellowship on account of race or colors is sinful; and that if members are judged responsible for such exclusion they must be dealt with according to the provisions of the Church Order regarding Admonition and Discipline.

Grounds: 1. The teachings of the Word of God: e.g. Prov. 3:27-28; John 17:20-23; Acts 11:17-18; Rom. 12:13b, 16; 15:5-7; Gal. 3:26-28; Eph. 2:19-22; 4:1-16, 25b; James 2:9.

2. The statements of our Doctrinal Standard: Confession of Faith, XXVII, XXVIII; Heidelberg Catechism, Lord's Day XXI.

Synod declares that fear of persecution or of disadvantage to self or our institutions arising out of obedience to Christ does not warrant denial to anyone, for reasons of race or color, of full Christian fellowship and privilege in the church or in related organizations, such as Christian colleges and schools, institutions of mercy and recreational associations; and that if members of the Christian Reformed Church advocate such denial, by whatever means, they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding Admonition and Discipline.

Ground: The teachings of the Word of God and the examples found therein: e.g., Jer. 26:12-15; Dan. 3:16-18; Matt. 10:16-39; Luke 6:22, 23; John 12:25; Acts 4:19-20; 5:29, 40-42; Rom. 8:35-39; Phil. 1:14, 28, 29; II Thess. 1:4; II Tim. 1:8; 2:12; Heb. 10:32-34; 12:3, 4; James 5:10, 11; I Pet. 3:14, 17; 4:12-19; Rev. 2:3, 10, 13; 12:11.

This position is in fact not new in our church since the Synod in 1959 — about ten years earlier declared

(i) The fact that "God has made of one blood all nations of men" (Acts 17:26) implies that the fundamental unity or solidarity of the human race is at least as important as all considerations of race and color.

(iv) The fact that Jesus Christ's redemption has atoned for the sins "of the whole world" (I John 2:2) implies that all races are included in the plan of salvation, and called to eternal life (Gen. 12:3; Matt. 28:19).

(v) From this it follows that a believer has primarily to regard the members of another

(Continued on page 6)

# Where do we go from here?

by JOHN KNIGHT

It is financially possible to support an outreach ministry that is able to communicate to Good News to a wide and varied group of people.

There are many communication tools available today that were either unknown or too costly a generation ago.

Finally, and most important: The Church HAS what young people and young adults are searching for, today!

### GOOD NEWS

There is an old definition of evangelism, which says that it is "like a beggar telling another beggar where to find bread". This may mean going out of our way to find our "fellow beggars" and to work with them until they discover that Christ's promises for a meaningful, abundant life are for real.

Let's go over the list of concerns again:

1. **Impersonality.** The Bible tells us that we can be real persons with a meaningful purpose in our lives, if we become followers of Christ. It is through Christian psychologists like Paul Tournier (The Meaning of Persons, The Seasons of Life, The Person Reborn, To Resist or To Surrender and other books he has written) that we are re-discovering how powerfully the Bible speaks to the basic problem of a life without meaning of which we see so much in films, modern literature and other art forms.

2. **Limited Lives.** The Bible talks as God's image bearer, with great potential to be not only

well as its warnings against excesses. It is high time that Christians change the image that so many non-Christians have about the church, namely that it considers the body to be "inferior" and the desires and fulfillment of bodily functions to be less than human. The comment by Playboy editor Hefner and his cohorts that the Protestant church and especially the followers of John Calvin are responsible for the warped views on sex in our society, is not true. Hefner's philosophy looks pretty cheap when compared with God's directives for a FULL life.

5. **Materialism.** Perhaps the commandment most broken in our society is the tenth one: "You shall not covet". Our papers, magazines, radio and TV bombard us daily with all kinds of ads and commercials that tell us to "live it up, materially". Against this the church warns in no uncertain terms. We are to live soberly, without excesses. Today's young rebels see very clearly that money and material things do not guarantee happiness. Instead of serving themselves they seem to feel that serving others may be a step in the right direction. Here again, the church can point the way.

6. **Loneliness.** If the church practices what it preaches, no one with whom it is in contact should feel forsaken and alone. Christ set the example by helping the rejected and the needy. His followers carry on the work that He has started in many different ways. The care and concern by the fellowship of believers can be of tremendous comfort. But even without the presence of other Christians, it is not necessary to be lonely. The Good News is that Christ himself will be in a very intimate relationship with anyone who surrenders to him.

## THE DUTCH-CANADIAN COMMITTEE 1945-70

The Dutch-Canadian Committee has received the confirmation from Holland that Her Majesty Queen Juliana and His Royal Highness Prince Bernhard have accepted the high patronage of the Committee. This news was received with much joy and thankfulness.

It all started about six months ago when a group of Dutch-Canadians met to discuss the feasibility and possibility to present Canada a fitting tribute, and lasting token of the warm feelings all of us have.

Representatives from coast to coast came to Toronto, and from this meeting came the unanimous recommendation: Let's go!

Contrary to previous activities, undertaken by Dutch-Canadians, the enthusiasm for an all out effort has come from local committees.

It began with the selling of 150,000 tulip bulbs which have been sold and planted in Canadian soil. In the spring the flowers will show the gratitude of many Dutch-Canadians towards Canada, for what this country has done in the liberation of Holland in the year 1945.

The Executive is now busy with working out plans to pay a fitting tribute to Canada as a Nation on behalf of all New Canadians from Holland. In paying this tribute it

is a must that our thanks will be directed at the federal level in order to reach all Canadians. Only in this way no Canadian will be left out, whether this Canadian lives in the Yukon, the North West Territories, in Montreal or in Vancouver. As a result the Commemoration and Celebrations on the national level will have to be focused on Ottawa.

Various activities are taking shape. Special plaques have been made available to be presented to Canadian Regiments in local areas. "De Weg naar de Vrijheid" and "Battle of Arnhem", "De Overval", "De Vlag" and "The Canadians are coming" are among films which will be available. A walkathon will be organized. A total of 600 singers have been supplied with the music for local and national celebrations. 300 singers will come to Ottawa.

The Executive of the Dutch-Canadian Committee 1945-1970 is now in the final process to realize a plan, which will live up to all the expectations that the gift of the New-Canadians from Holland will be a national presentation to the Canadian nation, which will provide enjoyment to all Canadians and will show the gratitude of all Dutch-Canadians.

Further information will follow soon. The address of the Committee is P.O. Box 250, Thornhill, Ont.



DUTCH-CANADIAN COMMITTEE 1945-70

From left to right: Mr. N. Meulmeester, Financial and Business Planning Committee; Rev. A. J. van den Pol, Vice-Chairman, Dutch-Canadian Committee; Mr. Jan van Bruchem, Chairman, Dutch-Canadian Committee, 1945-70. (Photo: Wim van Duya)





**BIRTH DAY**—A few hours after birth at the Philadelphia Zoo, a baby hippopotamus snuggles up to its mother. The 60-pounder was named Ramphis.

## EUROPEAN CAR RENTAL!

kan voor Uw auto zorgen!

Deposit hier — betaal in Amsterdam!

Vereist:

Canadees rijbewijs, min. leeftijd 18 jaar, geldig paspoort.

Bijvoorbeeld: PEUGEOT 404 \$55.00 per week  
VOLKSWAGEN 1300 \$46.20 per week  
OPEL RECORD 1700 \$49.50 per week

Incl. "All Risk" verzekering, oil, lubrication, wegenkaart en bagage rack. — Benzine rekening is voor huurder.

Vraag om volledige inlichtingen, vrijblijvend.

P.O. BOX 250,  
REXDALE, ONT.

## The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
March 5	February 27	February 25 noon
March 12	March 6	March 4 noon
March 19	March 13	March 11 noon
March 26	March 20	March 18 noon

## Pastor Richard Wurmbrand

will be on a **SPEAKING TOUR** through **ONTARIO**.

February 26, 8 p.m. Chr. Ref. Church, Talbot St., LONDON, ONT.; February 28, 8 p.m. in the Hamilton District Christian High School, Athens St., HAMILTON, ONT.; March 2, 8 p.m. in the First Reformed Church, Van Sickle and Fawell, ST. CATHARINES, ONT.; and finally March 3, 8 p.m. in the Second Chr. Ref. Church, 265 Albion Road, REXDALE, ONT.

Hear how the Christian behind the Iron Curtain are supplied with Bibles and how they are supported by the Christian missions to the Communist world.

ADMISSION FREE.

A COLLECTION WILL BE TAKEN.

## DATA CENTRE

Feb. 21 - April 5 Exhibition, "Rembrandt after 300 Years" (Rembrandt and his followers), Detroit Institute of Art; under the high Patronage of Princess Beatrix of the Netherlands, and Mrs. Richard Nixon, U.S.A.'s first lady.

February 26 Rev. R. Wurmbrand speaks in Chr. Ref. Church, Talbot St., London, Ont.

February 27 A.A.C.S. lecture by Dr. P. A. Schouls on "Understanding Our Times", at 8 p.m. in the Calvin Christian Senior High School, 14304 - 109 Ave., Edmonton, Alta.

February 28 Annual meeting C.J.L. Foundation. Guest speaker: Dr. John Olthuis. West Humber Collegiate Institute, Rexdale, Ont.

February 28 Rev. R. Wurmbrand speaks in Hamilton District Chr. High School, 8 p.m.

March 2 Rev. R. Wurmbrand speaks in First Reformed Church, Van Sickle and Fawell St., St. Catharines, Ont.

March 2-5 Evangelical Fellowship of Canada Conference, Toronto, Ont.

March 3 Rev. R. Wurmbrand speaks in Second Chr. Ref. Church, Albion Rd., Rexdale, Ont.

March 7 The banquet of the Christian Action Foundation, where the Rt. Hon. John G. Diefenbaker would speak, has been CANCELLED.

March 7 6.30 p.m. Social Hour. Chr. Action Foundation is sponsoring a celebration banquet for the 25th anniversary of the liberation of the Netherlands. Guest speaker the Rt. Hon. John G. Diefenbaker, Q.C., M.P. in the Holiday Inn, 150 King St. E., Hamilton, Ont. For more information call board-members.

March 25 "Christianly Sensitive Art for Home and School", with exposition of paintings by Henk Krijger, Resident-artist at the Institute for Christian Art, Trinity Christian College, Palos Heights, Ill.

April 1 Due date of entries for the Spring 70 Writing Contest, World of Young Writers, Calvinist-Contact.

April 3 The Drama Club presents the comedy "Charley's Aunt", Hamilton District Christian High School.

April 4 The Drama Club presents the comedy "Charley's Aunt", Hamilton District Christian High School.

April 10 All Ontario Principals' Spring Conference will be held in the educational wing of the Second Christian Reformed Church of Brampton, Ont.

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April 11 The Drama Club presents the comedy "Charley's Aunt", Hamilton District Christian High School.

April 18 CLAC Convention 1970.

May 4 Commemorative Concert by the Grimsby Christian Choral Society, together with the Hamilton Christian Choral Society, in Grimsby, Ont.

May 5 Commemorative Concert by the Hamilton Christian Choral Society, together with the Grimsby Christian Choral Society, in Hamilton, Ont. Proceeds will go to the Canadian War Amputees.

## Lambert Huizingh

Acredited Public  
Accountant and Auditor  
Commissioner for taking  
Affidavits

1 Wellington St. E.  
AURORA, ONT.  
Telephone: 727-9797

*Don't try to deal with sin, for you are sure to lose. Deal with Christ; let him deal with your sin and you are sure to win.*

Arthur H. Elfstrand

## Church Announcements

CHR. REF. CHURCH

Declined

for Aldershot, Ont., Rev. H. Es-huis of Strathroy (Westmount), Ont.

CAN. REF. CHURCHES

Accepted

for mission work in Brazil (New Westminster, B.C. calling church), Rev. C. Van Spronsen of Carman, Man.

## "The Burden of Loneliness"

This is the title of a brochure published by the Christian Marriage Contact Bureau, and is free for the asking. Write to C.M.C.B., Box 154, Station R, Toronto 17, Ontario.

The C.M.C.B. is not a business enterprise — it wishes to be a service organization only. It was established by a small number of Christian Reformed people who felt that they should do something to express the compassion of Christ to those who have not found or who have lost their partner.

Among the boardmembers and advisors of this organization are psychologists, psychiatrists, social workers, lawyers and ministers; and all those connected with the C.M.C.B. have committed themselves to the strictest secrecy.

## Join our groups and benefit from the low Transatlantic fares!

All inclusive conducted tour for 17 days in private car with 16 nights accommodation, 4 sharing 1 car and 1 room, 3 meals daily and extra sightseeings every other day and . . . return Toronto-Amsterdam by jet on K.L.M. and similar airlines:

till March 31, 1970 \$376.00  
April 1 - October 31, '70 except peak season \$394.00  
Peak season: departure June 5 - July 5 and July 31 - August 23, '70 \$431.00

based on groups of 40.

Departure every other Friday, starting March 13, 1970, returning on Monday after 3 week-ends.

## Valentine Travel Service Ltd.

1642 Bayview Ave., Toronto 17, Ont. tel. 485-0336 (24 hrs)  
open Monday through Saturday 9 am-6 pm.

Lucas Koops  
manager

## London Travel Bureau

Postian Building, 395 Dundas Street, London, Ont. tel. 432-1141

Herman Koops  
manager

## CALVINIST - CONTACT

CHRISTIAN WEEKLY

P.O. Box 312, Station B, Hamilton, Ontario  
Phone 547-1488 (area code 416)

Editorial Council: Revs. J. Geuzebroek (president), J. Van Harmelen (secretary), Dr. R. Kooistra, Dr. L. Praamsma.

Editor: D. Farenhorst.

Publisher: Guardian Publishing Company Ltd., Hamilton, Ontario.

Closing: Wednesday noon. Mailing: Friday preceding the date of issue.

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Other countries	Can. \$6.50	Can. \$12.00

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The publisher will not be responsible for the loss of any manuscript, drawing or photograph. The publisher accepts no responsibility for opinions of its authors.

Calvinist-Contact is published every week.



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WANTED: Jesus Christ. This man has been known to keep company with prostitutes, addicts, and drunks. He can be seen in slum areas and has been eating with some of the worst criminals this town has known. Extremely dangerous. Must be stopped or he will destroy the very foundations of all decent, clean people in this town.

When John the Baptist sent two of his disciples to Jesus to ask whether or not he was the one whom they had expected, they received this striking answer (Matthew 11:5), "Go and tell John what you hear and see: the blind see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor are evangelized. And blessed is everyone who finds in me nothing objectionable." There is nothing artificial, nothing forced in this answer. However, it remains very impressive, because what Jesus says here is that life is being restored.

We know the text well — so well that we do not give it a second thought. Yet the Lord says here that His gospel changes a man completely. Think of it: when a blind man sees, then his world changes for him. And when a deaf man hears, then life opens up for that man, he starts anew.

At first thought we may frown at an advertisement such as the one above. Is this the right picture of the Saviour? But on second thought we must admit that the writer of the ad must have had a clear picture of the work of Jesus Christ. For indeed the Lord destroys the very foundations of what we call a clean and well established society, but a society without Him. He is attracted by the outcasts: the prostitutes, the addicts, the drunks. Because — and the writer has seen this very vividly — Jesus Christ did not come to consolidate, but to save and to seek that which was lost. D.F.

## Rev. Richard Wurmbrand

The Reverend Richard Wurmbrand, a Rumanian Lutheran minister who was held as a Communist prisoner for fourteen years, will speak at 8:00 P.M. Saturday, Feb. 28 at Hamilton District Chr. High School Aud., 28 Athens St., Hamilton, Ontario; and Monday, March 2, at 8:00 P.M. at First Reformed Church, Van Sickle Rd., St. Catharines (see advertisement).

A widely known Christian leader, author and educator in his fatherland, Rev. Wurmbrand taught Old Testament history in the seminary in Bucharest before the Communist take-over. In 1945, following the Communist seizure of Rumania, Wurmbrand began a secret, "underground" ministry both to captive Rumanians and to Soviet soldiers in the invasion force.

Arrested in 1948, he was committed to prison where he served three years in solitary confinement and five additional years in "mass" cells, during which he was subjected to medieval tortures, according to his testimony before the U.S. Senate Internal Security Subcommittee in May, 1966. As proof of these tortures, he bared his body above the waist where committee members viewed more than a dozen of his Communist-inflicted scars.

Mrs. Wurmbrand was also arrested in 1948 and separately imprisoned for three years, during which time she served as a slave laborer on the never-completed Danube Canal.

Following his 1957 release, Wurmbrand resumed his underground work; rearrested in 1959, he was sentenced to 25 years in prison. A general amnesty in 1964 again brought his release and resumption of his underground work.

Finally, in 1965, in great danger of a third capture and imprisonment, Christian friends in Norway negotiated for his release through payment of a "ransom" in excess of \$10,000 to Communist authorities in Rumania.

In the United States and Canada Wurmbrand is pursuing his support of the underground church activities which, he says, are being continued vigorously behind the Iron Curtain.

Through the Christian Mission to the Communist World, for which he is General Director, he helps the underground church by smuggling in Bibles, Christian literature, and relief to families of martyrs through secret couriers.

In August, 1967, Wurmbrand testified before the U.S. House Committee on Un-American Activities, bringing to light new evidence of continued persecution in the Communist dominated countries.

Translated into many languages, Wurmbrand's books are best sellers in many countries. Available in the States are *Tortured for Christ, In God's Underground, The Wurmbrand Letters, Underground Saints, and Sermons in Solitary Confinement*. Others will be available soon. Tapes and a sermon record are also available.

Frequently referred to as a "contemporary Apostle Paul," Wurmbrand has demonstrated time and again to American and foreign audiences the power of faith, prayer and love over our negative emotions of hate, anger and fear. The public is cordially invited to hear this moving message which will be one of Rev. Wurmbrand's few appearances in Canada this year.

## Where do we go from here?

by JOHN KNIGHT

Now that we are several weeks into the 70's the excitement of a new decade is beginning to wear off. The newspapers and magazines that reflected on the "new" world we are entering have been thrown out. After all, they contained much that was gloomy and most of us have lived long enough to realize that it's impossible to move into a better world overnight. Pessimism is understandable when we see a world in revolutionary turmoil, when there is growing alarm over inflation, when politicians don't "deliver the goods" they promised at election time and when our environment is seriously threatened by pollution.

It won't be necessary to pull those year end papers out of the trash can and reread them to understand where we are. We've got our own opinions about the changes in the world we live in and we become discouraged, because there is so little we can do. Most of the things that affect our lives are beyond our control and we are caught in the middle: should we go along with everything that is new and spend the rest of our days adjusting to change? Or is it better to ignore the cultural changes that are taking place and lead a life of isolation?

## HOPEFUL SIGNS

Opposed to all the bad reports we hear about young people and young adults, there is much that is very positive in the thinking of youth. Young people through the ages have been idealistic: they dream of a better world and react to old values. If it weren't for new generations succeeding old ones the world would have made very little progress. Young people realize this and ask the question: "Before we become the leaders in a new society, let's find out where we are going". And with these young people are a surprising number of older men and women who have taken the views of the young seriously and try to lead them in positive directions. I'm not thinking of the "sick" leadership of men like Timothy Leary (drugs can help your development) and the philosopher Herbert Marcuse, to whom many young revolutionaries look for leadership in overthrowing the "old, bad world". There are thousands who work with young people and young adults in classrooms and all kinds of spontaneous organizations who are molding our future society.

Perhaps Macleans wasn't far off when it predicted, almost incidentally, that the education industry would be the most important of the seventies. We know that teachers are important in shaping lives and attitudes. If we have children we are eager to provide them with the best possible education and if we are still in school we experience daily how important a good teacher is, someone who understands us and can show us the way.

It's from these "youthful" adults, older teenagers and young adults that we are able to find out what the world of the 70's is searching for.

1. They are concerned about the impersonality of man in a technological society (What Marcuse calls: one-dimensional man.)
2. They are searching for a life that is more than that of productive thinking machines. (In addition to work-rationalism which has governed Western man for centuries, they are searching for the proper place of emotional expression.)
3. They are eager to restore a closer tie with their natural environment. (Pollution ranks high among the concerns of students.)
4. They are sick of the extreme views on morality, both of the puritan and the pornographer. There's an eagerness to re-discover the wholesomeness of sex.
5. There is an undefined dissatisfaction with an abundant society that provides everything in material goods, but is spiritually dead.
6. They are aware that loneliness is a real problem in a world that is becoming more impersonal. They are eager to break out of their "shell" and live in a community where they can feel at home.

## YOU CALL THIS HOPEFUL?

The young people who think they are "with it", look hopefully to the Age of Aquarius, which according to the astrological calendar has just started and will roughly last two thousand years. In this new era, according to those who claim to be in the know, an end will come to war and strife and everyone will treat everyone else as a brother, and be understanding, concerned and helpful. People will be free to do their "own thing" and not be held accountable to anyone for their actions.

This all sounds terrible to anyone who looks at this phenomenon from a Christian (or even a historical) perspective. "How in the world can those kids think they can produce a new and better life for everyone?!"

But rather than sound the alarm, we should stress the fantastic potential the Christian church has in reaching this generation in the seventies.

Judging by the amount of money contributed to church and related causes, the church is NOT poor.

It is financially possible to support an outreach ministry that is able to communicate to Good News to a wide and varied group of people.

There are many communication tools available today that were either unknown or too costly a generation ago.

Finally, and most important: The Church HAS what young people and young adults are searching for, today!

## GOOD NEWS

There is an old definition of evangelism, which says that it is "like a beggar telling another beggar where to find bread". This may mean going out of our way to find our "fellow beggars" and to work with them until they discover that Christ's promises for a meaningful, abundant life are for real.

Let's go over the list of concerns again:

1. Impersonality. The Bible tells us that we can be real persons with a meaningful purpose in our lives, if we become followers of Christ. It is through Christian psychologists like Paul Tournier (The Meaning of Persons, The Seasons of Life, The Person Reborn, To Resist or To Surrender and other books he has written) that we are re-discovering how powerfully the Bible speaks to the basic problem of a life without meaning of which we see so much in films, modern literature and other art forms.
2. Limited Lives. The Bible talks as God's image bearer, with great potential to be not only a worker and thinker, but also someone who can express himself in other ways and can respond as a religious being to his Maker and the world in which he has been placed, in song, in poetry, in dance, in conversations which "bare his soul", in deeds of love and concern.
3. Pollution. Some Christian scientists and theologians are struggling with this problem, especially the question to what extent man should live in harmony with nature and where he may "subdue and control life". The Bible and God's creation order give us guidelines, but that requires a separate article.
4. Morality. The western world has had "hang-ups" about sex with standards that range from complete denial to complete freedom. The Bible says much about the relationship between a man and a woman. It does not condemn sexuality, on the contrary it stresses the beauty of male-female relationships, as

well as its warnings against excesses. It is high time that Christians change the image that so many non-Christians have about the church, namely that it considers the body to be "inferior" and the desires and fulfillment of bodily functions to be less than human. The comment by Playboy editor Hefner and his cohorts that the Protestant church and especially the followers of John Calvin are responsible for the warped views on sex in our society, is not true. Hefner's philosophy looks pretty cheap when compared with God's directives for a FULL life.

5. Materialism. Perhaps the commandment most broken in our society is the tenth one: "You shall not covet". Our papers, magazines, radio and TV bombard us daily with all kinds of ads and commercials that tell us to "live it up, materially". Against this the church warns in no uncertain terms. We are to live soberly, without excesses. Today's young rebels see very clearly that money and material things do not guarantee happiness. Instead of serving themselves they seem to feel that serving others may be a step in the right direction. Here again, the church can point the way.
6. Loneliness. If the church practices what it preaches, no one with whom it is in contact should feel forsaken and alone. Christ set the example by helping the rejected and the needy. His followers carry on the work that He has started in many different ways. The care and concern by the fellowship of believers can be of tremendous comfort. But even without the presence of other Christians, it is not necessary to be lonely. The Good News is that Christ himself will be in a very intimate relationship with anyone who surrenders to him.

## SO WHAT?

It may all seem terribly preachy to list six needs and to hint at six solutions. We may shrug our shoulders and say: "So what?"

But let's realize that even though church membership is at a fairly respectable level in Canada, the country as a whole is rapidly moving into a post-Christian era. Unless we have personally seen the despair and lack of direction in the lives of others, it is impossible to understand the complete hopelessness that burdens so many.

The promises of the Good News are the same for you and your unchurched neighbour. But it will be up to us and our fellow Christians to determine how they can be reached most effectively. There is no standard formula for evangelism. Even Paul found it necessary to be a Jew to the Jews, a Greek to the Greeks and a Roman to the Romans, even though he preached only one gospel.

In a future article we hope to look at approaches that can be used in personal witnessing.

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# Schooljaren

Wanneer we 's morgens onze kinderen nakijken als ze op weg naar school gaan, en we ze weer een hele dag aan de zorgen van een onderwijzer of onderwijzeres toevertrouwen, gaan ons gedachten soms vanzelf terug naar onze eigen schooljaren. Onbezorgde jaren waren dat, waarin we ons leerden aanpassen aan de eisen die "sociëty" later aan ons zou stellen. Hebben we wel genoeg heilig ontzag voor het onderwijzend personeel, dat het dan toch maar presteert om elke dag weer zo tussen de dertig en veertig kinderen, samengepropt in een lokaal, te temmen, en zelfs kennis bij te brengen?

Voor al een kindergarten-teacher verdient onze bewondering. Ze ontvangt in september glimlachend een troep pril, onwetend grut, dat met bij moeders pappot vandaan komt. Ze leert beverige, klevrige knuistjes met oneindig geduld een potlood vast te houden; openbaart hen het geheim van het alfabet en het duistere begin van rekenen. Ze veegt snotneusjes af en verleent hulp bij het aankleden in de winter; en in juni levert ze een groep kinderen af die mooi kunnen kleuren, hun eigen naam kunnen spellen en tot twintig kunnen tellen, terwijl ze zover gevormd zijn dat de overgang naar de eerste klas meestal geschiedt zonder schokkende emoties.

Ja, die eerste klas! Bijna iedereen kan zich de eerste schooldag nog wel herinneren, en in Holland vertelde je dan vol trots: Nu ga ik naar de grote school!"

De school waar wij als kinderen naar toe gestuurd werden gaf onderwijs op G.G. Wanneer we wat ouder werden ontdekten we dat deze letters betekenden: Gereformeerde Grondslag.

De juffrouw van de eerste klas was vergrijsd in haar vak. Ze had oneindig veel geduld en begrip voor kinderen, en speelde het altijd weer klaar om binnen niet al te lange tijd van een groep jonge kinderen, die elkaar vaak nooit eerder hadden gezien, een eenheid te vormen;

een eenheid die maar met één magisch woord was te beschrijven: Onze klas.

"Hij of zij heeft nog bij me in de klas gezeten," hoe vaak zeggen we dit niet wanneer we volwassen zijn geworden. En wanneer één van onze vroegere klasgenoten het verschopt in het leven, kunnen we datzelfde zinnetje weer zeggen; maar nu met rechtmatige trots, alsof we zelf meegewerkt hebben aan dit succes.

's Morgens begon de juf eerst met de bijbelles, en vervolgens kwam de leesles aan de beurt. De bijdehandjes kenden het aap-noot-mies-wim-zus-jet, al gauw uit het hoofd, maar de wat langzame kinderen vereisten meer aandacht. Hoe presteerde ze het om de hele klas betrekkelijk rustig te houden? We wisten al gauw wat wel mocht en wat niet mocht. Je mocht wel de vinger opsteken, en vragen of je asjeblieft naar "achter" mocht, maar niet vaker dan één keer op een morgen of een middag. Juf had heel gauw door of er hoge nood was, of dat iemand belust was op een verzetje. Er was een uitzondering. Dat was Kobus. Kobus was een slaperig, dik jongetje, dat niet zo heel best kon leren, en die door al de wijsheiden die de juf hem probeerde in te pompen soms wat narrig en ongedurig werd. Maar Kobus had een buitengewoon effectief wapen. Op een morgen ging er een kreet van ontzetting, vermengd met bewondering, door de klas, toen de jongen die naast Kobus zat de vinger opstak en ademloos aankondigde: "Juf, Kobus heb op de vloer geplast!" Alle hoofden doken naar beneden, en inderdaad, het bewijs was duidelijk te zien.

"Foei, Kobus," zei de juf streng met opgetrokken neus, "ga gauw naar huis". Vervolgens ontbood ze de koster, die vlak naast kerk en school woonden. De koster had wel eens eerder zo'n klusje opgeknapt en kwam binnen met een schep zand. Toen Kobus terug kwam met een briefje van zijn moeder dat: "De zenuwen op Kobussies blaasje

trokken", had Kobus zijn doel bereikt, hij mocht net zo vaak naar "t achter" als hij wilde.

Dan was daar Jacob. Jacob was de belhamel van de klas, en de enige manier om hem te temmen was dat hij af en toe met een liniaal voor een strakgespannen broekje kreeg. De eerste keer kregen we ontsteld toe, maar al gauw wendde we aan deze kastijding, en helaas, ook Jacob wendde er aan. Hij schreeuwde als een mager varkentje, als juf hem over haar knie nam, maar door zijn tranen heen trok hij rare gezichten tegen de klas.

Maar eens maakte Jacob het wel heel bont. De klas was rustig aan het schrijven, toen plotseling de stilte werd verbroken door een nijdig: "Snotverdikkie," van Jacob. "Oh... hij vloekt!" zuchtte de klas vol ontzetting, en Jacob werd verbannen naar het kantoor van de bovenmeester.

Toen we eindelijk zover waren dat we bevorderd konden worden naar de tweede klas, wisten alle meisjes heel zeker wat hun beroep zou worden in de verre toekomst: Schooljuffrouw of huismoeder.

Tegen de tijd dat je een jaar of tien werd kreeg je wat belangstelling voor de andere sexe, maar daarvoor leefde je bij deze stelregel: Jongens bij jongens, en meisjes bij meisjes, en beide soorten hadden een soevereine minachting voor elkaar.

Jongens renden en voetballen in het vrije kwartier, maar meisjes gingen al echte cliques vormen en liepen vaak stijfgearmd het schoolplein op en neer, elkaar diepe geheimen toevertrouwend. Om de gunsten van de dochters van de bovenmeester werd steeds gedongen met brandende jaloezie: immers, die stonden erg hoog op de maatschappelijke ladder; net onder de dokter en de dominee.

In een van de hogere klassen kregen we een onderwijzer die uit Friesland afkomstig was, en geen kansje voorbij liet gaan om ons, Overijsselse kinderen, liefde bij te brengen voor de Friese taal. We waren zelfs zover dat het Friese volkslied uit volle borst konden zingen. Helaas had deze onderwij-

zer van pedagogie weinig kaas gegeten; hij stelde de "erelijsten" in. Elk kind dat een hoog cijfer haalde op een repetitie kreeg zijn of haar naam met mooie krullijsten op het bord geschreven. Prachtig voor de knapperds, maar ontmoedigend voor de achteraankomertjes; ze zochten tevergeefs naar hun naam. Onze schooljaren vielen samen met de oorlogsjaren, en deze onderwijzer, wetende dat hij onze zielen niet mocht vergiftigen met haat tegen de Duitsers, omdat dit onder anderen veel te gevaarlijk was, had andere middelen. Een vers dat we elke dag met overgave moesten zingen was het oer-vaderlandse lied: Gelukkig is het land, Dat God de Heer beschermt.

Maar de laatste paar regels veranderde hij listig. Wanneer we kwamen aan de regel: "Door 't Spaans gebroed", dan moesten we zingen: "Door 't Duise boosgebroed". We voelden ons echte samenzweerders, en waren er van overtuigd dat wij, door dit lied te zingen, ook meewerkten aan het verzet, tot op een goede dag het hoofd der school binnenkwam, en na wat gefluister met onze onderwijzer mochten we dit lied niet meer zingen. "Dat komt door Henny," wisten we. Henny's vader was bevriend met de Duitsers, zo werd er gefluisterd. Na dit incident, met de wreedheid van kinderen, spuwden we elke morgen, wanneer we Henny's huis passeerden, plichts-

getrouw tegen de ruiten. Maar met de onbezorgdheid van kinderen leden we gedurende de eerste bezetingsjaren niet zo heel veel van de oorlog.

Ja, die schooljaren. Wanneer we volwassen zijn geworden beseffen we pas de invloed die onderwijzers hebben op de vorming van kinderen. "Onderwijzers hebben veel te veel vrije tijd," zei onze bakker vroeger met bittere wrok. "Om negen uur beginnen, en om vier uur klaar, en bijna altijd vacatie. En doordat ze altijd met kinderen omgaan worden het zelf ook net kinderen."

Maar het was duidelijk jaloezie die hem zo deed spreken, plus het feit dat een onderwijzer hem vroeger enkele schooljaren had vergaaid. Laten we niet vergeten om een enkel keertje een eresaluut te brengen aan de teacher die met hart en ziel probeert onze kinderen te vormen, en hen, samen met de ouders, probeert klaar te maken voor het leven.

Mrs. B. Hosmar.

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Robert Quillen



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### WIJDER DAN DE WERELD

door S. P. Akkerman

#### HOOFDSTUK 26

"En wat zegt u van de plannen van de jongelui?" vraagt Zweers aan Siebe's ouders. "Die dochter van mij is er eentje hoor, en ze heeft haar zinnen daar nu eenmaal op gezet. Ik geloof, dat het kind, zo jong als ze is, winst ruikt. De recreatie neemt straks een hoge vlucht. Alles proppen ze in de steden bij elkaar. Vier hoog, zes hoog, tien hoog, geen voet grond om op te staan. Die mensen willen er straks uit. Die willen bos zien en rijken. Hun kinderen moeten in het zand spelen. Alles wat pension heet zal straks maandenlang vol zitten, en daarom..."

"Het wil er bij mij niet in," zegt Blomhuis, "ik moet het allemaal nog eerst zien, en om daar nu mijn geld in te zetten..."

Zweers, de smalle tanige bruine kop wat voorover gebogen, kijkt Blomhuis met zijn sterke ogen vast aan: "Risico houdt men natuurlijk altijd. Maar ik durf er tienduizend gulden in te zetten en dan zal ik dat huis wat vertimmeren. Als mijn Riekie iets wil, slaapt ze jouw zoon wel mee."

En zie, dat steekt Blomhuis toch. Moet Siebe mee worden gesleept? Zijn zoon?

"Siebe redt zich anders ook wel, dacht ik," zegt hij.

Zweers trekt de schouders op. "Misschien wel. Maar een beetje vaste leiding is voor die knaap geen weelde. Tot nu toe heeft hij nog nooit geweten wat hij wilde. Nou ja, sigaretten roken en koffie drinken..."

Het komt erg genoeg aan. Sikke Blomhuis krijgt een rood hoofd.

"De jongen wilde anders wel werken," zegt hij.

En de vrouw beaamt het.

Zweers knikt goedmoedig: "Ja, dat zal wel. Maar in dienst is het zware werk hem wel een beetje ontschoten. Maar ja, als u er niet voor voelt. Mijn dochter wil per se, dat ik u eens opzocht... Nou, dat heb ik dan gedaan. En als ik hier de bedoening eens overzie, dan

moet die vijftienduizend gulden voor u toch wel te wagen zijn..." Bij deze opmerking speelt een klein lachje om zijn stroeve mond.

"Ik heb meer kinderen," zegt Blomhuis.

"Ja, ik ook. Maar ja, u moet beslissen."

"Wat zeg je, Dirkje?" vraagt Blomhuis.

Vrouw Blomhuis wil toch ook niet graag de mindere zijn van deze man in zijn gekke overjas. "Je zou het huis eens kunnen bekijken, Sikke, dan weet je er meer van..."

En daar gaat Blomhuis dan op in: "Nou ja, toe dan maar; ik wil wel eens gaan kijken. Daar steekt niets in. Ik zou eens kunnen komen."

Bertus Zweers spijkt hem direct muurvast. "Goed, dan komt u vrijdag, met de trein die tien uur bij ons is. Afgesproken?"

Dan praten ze over andere dingen. Over het feit, dat de Russen een ding in de lucht hebben geschoten, dat om de aarde draait. "Hoe is het toch mogelijk!" zegt Blomhuis. Zweers is daarvan niet ondersteboven.

"U moet rekenen, Blomhuis, God laat ons mensen een heel eind lopen en ons spelletje spelen. Maar Hij houdt het roer wel in Zijn handen. Wees maar nooit bang. Vandaag aan de dag ook niet. In de oorlog schoten de Duitsers van die raketten naar Engeland en naar Antwerpen. Na de oorlog namen Rusland en Amerika wat van die wonderdokters mee naar hun eigen land. Konden ze het daar ook eens proberen zonder dat er doden vielen. Het zal mij niks verwonderen, Blomhuis, als ze straks een mens de ruimte in kogelen."

Blomhuis lacht. "Dat zal wel overgaan, Zweers. De man zou aan duizend stukken vliegen..."

"Weet ik nog zo net niet. Maar wij kunnen gerust zijn. God bestuurt de wereld en niet wij. Dat is een grote troost."

Vrouw Blomhuis knikt. Als deze man praat, merk je dat hij uit het geloof leeft, al houdt hij daar geen lange verhalen over. Ze praten nog wat verder en Zweers blijft eten.

Met Andries praat hij honderd-uit over zijn eenden, en met Lies over de vakantiegangers, die in de zomer op de Veluwe neerstrijken.

"Je hebt er vreemde snijbonen bij, dat zeg ik je. Verleden zomer was er een vent uit Amsterdam bij mijn buurman. Die wilde er beslist in het hooi slapen. En één van buurmans kippen had de gewoonte daar zijn eieren te leggen. Dan zat die eigenwijze kip tegen het wilde haar van die vreemde kwast en legde daar z'n ei. Hij stooft er direct mee

naar de boerin. "Direct koken. Vers. Vers!"

Zweers lacht een beetje goedmoedig...

Blomhuis brengt hem naar de bus.

De boerin ziet ze het erf aflopen. Haar man met korte vlugge passen. Zweers met wijd maaiende benen en grote stappen. Heden, heden, wat heeft die Zweers toch een vreemde overjas aan...

Als een uit Artis losgebroken beer loopt Blomhuis met kleine stappen langs de doornatze zandpaden van het Veluwe dorp. Zijn gezicht staat extra bars, en zijn kleine ogen kijken niet vriendelijk. Wat een wereld hier. Man, man, landen zonder greppels, en sloten die niet zijn opgeschoond. Sloten? Och man, het zijn beekjes, kronkelig en met uitgezakte wallen. Bomen groeien er royaal overheen. Dat moest in Friesland niet gebeuren. Het waterschap zou de nalatigheid stevig in de nek pakken. Maar waterschappen hebben ze hier zeker niet. En die landen... Er zijn stukjes bij die verleden jaar niet eens zijn gemaaid. Dat lange taai gras ligt geelbruin tegen de vlakte. En de boerderijen... Hou d'r van op, mensen...

Hij vraagt aan een hoertje waar Zweers woont... En met vlugge stappen slaat hij het weggetje naar het gewezen huis in. Ook al geen paleis, stelt hij vast. Vreemd, dat die man zo maar tienduizend gulden beschikbaar heeft. Zal hij zeker wel lenen hier of daar. O, daar zijn de eenden. Toch een aardigheid, al die eendebeesten.

Als hij de deur nog maar net open doet, wordt hij al door vrouw Zweers ontvangen. "U bent zeker meneer Blomhuis. Geeft u mij uw jas maar. Het is nogal koud, hè? Zo, dan kunnen wij dus eens kennismaken met de vader van Siebe. Die is hier al zo thuis... Komt u maar mee. Zal ik u maar voorgaan?"

In de kamer treft hij Zweers en Riekie. "Dus u was al gekomen," zegt Zweers. En Riekie schuift een gemakkelijke stoel aan, dicht bij de haard. "Gaaf u maar zitten. U zult wel wat koud zijn van dat gereis..."

Hier in de gezellige kamer komt Sikke Blomhuis aardig bij. Het zit hier goed met dat gezicht op die eenden. De vrouw schenkt koffie. Die is juist naar zijn smaak. Hij houdt niet van slappe koffie. Zweers komt met sigaren. Het zijn van die dikke bolknakken. En Blomhuis steekt er met genoegen één op. "Ja, ik ben dan maar eens gekomen," zegt hij. "Maar, zoals ik al tegen uw man heb gezegd... mijn vrouw en ik vinden de jongelui

eigenlijk nog wat te jong. Sjonge, sjonge, er komt wat kijken. En dan zo'n pension. Ik wet het niet..."

Nee, Blomhuis weet het niet, maar hij is hier in het hol van de leeuw.

Riekie steekt van wal: "U moet zo rekenen, meneer Blomhuis, er wordt in zo'n pension als het wat loopt goed verdiend. Ik help nu in een hotel. Maar wat daar in de zomer binnenkomt, daar zou u van staan te kijken... Natuurlijk, het is aanpakken, maar daar zijn wij jong voor. En Siebe lijkt me niet een stumper, die er gauw bij neervalt, vindt u wel?"

Deze lof voor Siebe doet het vaderhart toch goed. Daar gaat niets vanaf. Zweers en zijn vrouw getuigen ook nog eens van hun goed vertrouwen...

En dan zegt Zweers: "En het is gelukkig zo, dat de jongelui met Gods hulp beginnen. Blomhuis, dat moet ons als christenmensen toch iets zeggen..."

Na de koffie gaat hij met Zweers het huis bekijken. Het valt hem niet mee. Het huis is wel groot, maar uitgewoond. "Een oud rattenklooster," is zijn commentaar.

"Een wat?" Zweers begrijpt deze Friese uitdrukking niet zo.

"Een oud rattenklooster. Daar moet heel wat aan gebeuren."

"Juist, dat heeft u goed gezien. En ik ben van plan het met hulp van de een of ander op te knappen..."

Ze lopen door grote kamers, over de ruime zolder met slaapkamers, staan even voor het grote raam en kijken uit over de blauw groene toppen der sparren.

"Nou, ik heb het gezien," zegt Blomhuis. "En wat denkt u er nu verder van?"

Zweers wil nu haring of kuit. Heden mensen, wat hangt die man daar lang tegen aan. Als het eens niet loopt en de huizen lopen wat op, dan verkopen ze het huis immers met winst.

"Ja, wat zal ik zeggen..." Blomhuis zucht erbij.

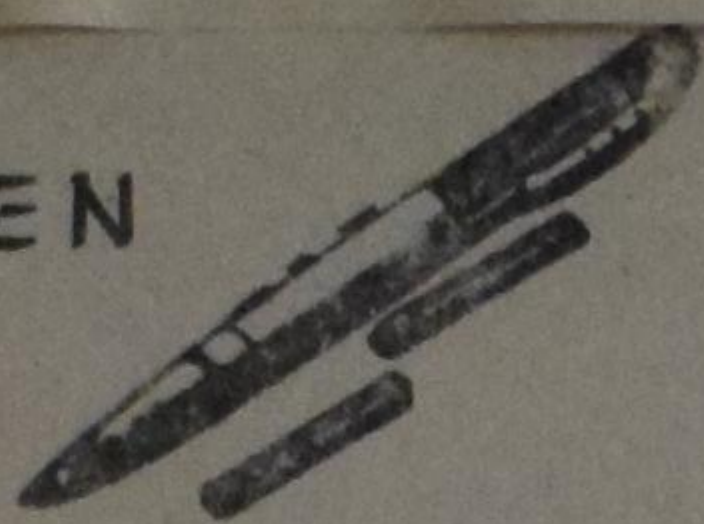
"Wij moeten het nu weten," zegt Zweers, "want tot morgen heb ik de eerste koop."

Blomhuis zuigt dikke wolken uit zijn sigaar: "Ja, ja," zegt hij, "dan moet het maar gewaagd. We zullen hopen, dat ze het klaar spelen..."

(Wordt vervolgd)



## LEZERS SCHRIJVEN



### Geen afscheid nemen

Afscheid nemen kan ons vaak emooedig maken," schrijft Mr. inkel, "en scheiden is een we- sterven". Ik heb de klacht uit verte gehoord en ik wou mijn ede vriend en anderen graag een ste helpen om het hoofd op te uden en zich niet over te geven n weemoedige mijmeringen, die nauw van begrip zijn. Er is ook n andere kant aan, die je in je hrijven noemt en die moet wat eer in het centrum komen.

Mag ik het zeggen: ik ga geen fcheid nemen, omdat ik juist ben uis gekomen en daar blijf ik. Als ij in Christus geloven, die alle erbroken verhoudingen herstelt, an ben ik thuis en geen macht an dood en graf rukt mij ooit an Christus af. Dan lijden we wel rliezen; dan lijden we door de wanorde van deze wereld, maar verken voor de nieuwe orde en armonie, die God zal brengen. an zijn we als niets hebbende n nochtans alles bezittende, en oorl bij het sterven is dat het eval, want we zijn erfgenen an de nieuwe wereld en daar gaan e naar toe.

### 'ANNEER ZAL 'T ZIJN?

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## Government Information

Van het Departement van Justitie

AMENDEMENT WET OP HUISBAAS EN HUURDER 1968-69

De Regering van Ontario diende bij de Wetgevende Macht een wetsontwerp in om de Wet op Huisbaas en Huurder te wijzigen dat werd aangenomen als de Amendement Wet op Huisbaas en Huurder 1968-69. Deze Wet werd op 1 januari 1970 van kracht.

De voornaamste bepalingen zijn als volgt van toepassing ongeacht wat in het huurcontract staat:

- 1) De huisbaas is verplicht om aan de huurder een volledig uitgewerkt huurcontract in tweevoud binnen een en twintig dagen na de voltooiing en ondertekening door de huurder af te leveren.
- 2) Nieuwe waarborgsommen zijn na 1 januari 1970 verboden, uitgezonderd een maand huur als waarborg voor de betaling van de huur over de laatste maand waarvoor de huisbaas jaarlijks 6% rente dient te betalen.
- 3) Waarborgsommen, die voor 1 januari werden afgegeven, kunnen worden behouden tot dat de huur afloopt of wordt vernieuwd en een rente van 6% per jaar dient over deze waarborgsommen te worden betaald en binnen 15 dagen nadat de huur is afgelopen dient dit te worden terugbetaald, tenzij de huurder erin toestemt of op last van de rechtbank de huisbaas bevoegd is om een bepaald bedrag vast te houden.
- 4) Het is de huisbaas niet geoorloofd om op de huurder's inboedel of goederen beslag te leggen tengevolge van achterstand in huurbetaling.
- 5) Huurovereenkomsten zijn aan dezelfde voorwaarden, die in het algemeen voor contracten gelden, onderworpen.
- 6) Uitgezonderd in noodgevallen kan de huurbaas niet vorderen om huurpercelen binnen te treden tenzij op een vier en twintig uur schriftelijke kennisgeving, terwijl de tijd van binnenkomst in de daglichturen zal plaats vinden en uiteen gezet is in de kennisgeving.
- 7) De huisbaas kan geen huur eisen met later gedateerde cheques.
- 8) Huisbazen zullen toestaan dat regeringskandidaten en personen die voor hen werken redelijke toegang tot de huurpercelen hebben.
- 9) Verandering van sloten gedurende de huurperiode is verboden tenzij bij onderlinge overeenkomst tussen huisbaas en huurder.
- 10) Aan de huisbaas wordt de verantwoordelijkheid opgedragen om de verhuurde percelen in goede conditie te houden geschikt voor bewoning en de huurder is verantwoordelijk voor behoorlijke zindelijkheid van de gehuurde percelen en voor het herstellen van schade, door hem of personen die door hem in zijn woning werden toegelaten, werd aangericht.
- 11) Waar achterstand in de huurbetaling voorkomt kan de huurder zijn contract opnieuw in order brengen door de betaling van de werkelijke huurafterstand en zodoende van de gevolgen van wanbetaling onder de bepalingen van de huurovereenkomst verschoond blijven.
- 12) In geval van het ontbreken van een bepaalde overeenkomst zijn de volgende methodes voor huuropzegging vastgelegd. Een huisbaas of een huurder kan zowel mondeling als schriftelijk opzeggen. Een opzegging van een wettelijke huur dient op of voor de laatste dag van een huurweek te geschieden om op de laatste dag van de volgende huurweek van kracht te zijn. Een opzegging van een maandelijkse huur dient op of voor de laatste dag van een maand te geschieden om op de laatste dag van de volgende maand van kracht te zijn. Een opzegging van een huur die van jaar tot jaar loopt dient op of voor de zestiende dag voorafgaande aan de laatste dag van een bepaald jaar te geschieden om op de laatste dag van het huurjaar van kracht te zijn.

## BRIEF VAN DE HOOFDREDAKTIE VAN HET DAGBLAD TROUW AAN HET MODERAMEN VAN DE GENERALE SYNODE

Weleerwaarde heren,

In de aan ons gerichte, via uw informatiedienst voor publikatie aan andere persorganen aangeboden brief van 12 januari j.l. merkt u op, dat u op zichzelf geen bezwaren maakt tegen het feit dat tijdens het incident (de demonstratie van de actiegroep Synoodkreet) gefotografeerd werd. Uw enige bezwaar is dus, zo moeten we wel concluderen, dat onze fotograaf zich niet eerst bij de directeur van de informatiedienst heeft gemeld.

Van de verwachting van een dergelijke melding waren wij ons niet bewust aangezien ons reeds toestemming was verleend de publieke zittingen van de synode bij te wonen. De komst van de fotograaf leek ons een normaal voortvloeisel uit onze journalistieke taak. Nadat wij een mededeling hadden ontvangen dat de actiegroep Synoodkreet voornemens was een demonstratie te houden, hebben wij onze fotograaf opdracht gegeven zich naar Lunteren te begeven (deze omschrijving komt ons juist voor dan: met de ordeverstoorers mee te gaan). Hij heeft tijdens de openbare vergadering van de synode op correcte wijze zijn werk gedaan. Uiteraard staat het hem als persvertegenwoordiger niet vrij de loop der gebeurtenissen op enigerlei wijze te beïnvloeden. Artikel 54 van de huishoudelijke regeling der synode menen wij daarmee niet te hebben geschonden. Van uw thans

gebleken wens dat voor persfotografen afzonderlijk toestemming moet worden gevraagd tot het bijwonen van de openbare vergaderingen der synode hebben wij nota genomen.

Onze redacteur heeft ons op de hoogte gesteld van de wens van uw praeses dr. P. G. Kunst dat de gemaakte foto niet zou worden gepubliceerd. De motieven voor een dergelijke wens worden ons ook uit uw brief niet duidelijk, temeer niet omdat u er op zichzelf geen bezwaar tegen blijkt te hebben, dat er tijdens de demonstratie gefotografeerd werd. We hebben gemeend niet aan deze wens te kunnen voldoen omdat naar ons oordeel de nieuwsvoorziening met publieke gediend was. Artikel 54 van de huishoudelijke regeling menen wij ook in dit opzicht niet te hebben geschonden, tenzij — wat wij niet mogen aannemen — dit artikel volgens u inhoudt dat het moderamen medeverantwoordelijkheid draagt voor wat wel en wat niet gepubliceerd wordt. Een dergelijke interpretatie van dit artikel zou voor ons — en naar wij aannemen voor geen enkel persorgaan — aanvaardbaar zijn omdat deze zou neerkomen op een aantasting van de onafhankelijkheid van de pers. Wij menen dat de bepalingen van deze regeling slechts van huishoudelijke aard kunnen zijn.

Hoogachtend,  
w.g. dr. J. A. H. J. S. Bruins Slot.  
Amsterdam, 23-1-1970.

## TEN PROCENT VAN KERKELIJK BUDGET VOOR HULPVERLENING

De gereformeerde synode heeft besloten de plaatselijke kerken op te roepen tot een verdubbeling van de inkomsten voor het werelddiakonaat. Dit betekent dat voor 1970 acht miljoen ter beschikking zou moeten komen, hetgeen neerkomt op rond tien procent van het totale budget van de gereformeerde kerken in Nederland.

Met deze verdubbelde inkomsten wil de synode speciale projecten financieren, die gericht zijn op structuurveranderingen in de ontwikkelingslanden. Dit in samenwerking met de Wereldraad van Kerken en in de geest van de besluiten van de assemblee van Uppsala-1968 en de voorstellen van de consultatie van Montreux die in januari van dit jaar plaats vond.

Op deze wijze wil de synode in gemeenschap met de gehele christenheid in alle delen van de wereld een bijdrage leveren in de bestrijding van de armoede en in de bevordering van de gerechtigheid van het Koninkrijk Gods in de verhoudingen tussen de individuele christenen, de regeringen en de politieke partijen in internationaal verband.

Ook besloot de synode zich in samenwerking met de Raad van Kerken in Nederland in te zetten voor een verandering in mentaliteit en levensstijl van de christenen in Nederland, zodat duidelijk wordt dat men solidair is met de mensen van de arme landen. Ook wil de synode samen met de andere kerken en zo nodig zelfstandig, werken aan een verdiept inzicht in de bijbelse eisen van so-

Een huisbaas komt voor compensatie in aanmerking voor het gebruik en de bezetting van percelen door een huurder die niet ontruimt nadat de huur door opzegging werd beëindigd.

- 12) Een huisbaas kan de percelen niet opnieuw betrekken zonder goedkeuring van de huurder of op last van de rechtbank.
- 13) Indien de voorschriften betreffende waarborgsommen, beslagname van eigendommen, verandering van sloten en verwerving niet worden nagekomen kan zulks de huisbaas kosten tot op \$1000 kosten.
- 14) Gemeenten zijn gemachtigd om Huisbaas en Huurder Adviesbureaux op te richten.

The Hon. John Roberts  
Prime Minister of Ontario

len voor voorlichting en mentaliteits-beïnvloeding van de Nederlandse kerken en van de Nederlandse samenleving.

Aanleiding tot deze synodebesluiten waren brieven van de genoemde interkerkelijke werkgroep, van de Nederlandse Zendingsraad en van de actiegroep "Synoodkreet". Hierin werd o.a. gevraagd om twee procent extra uit het kerkelijk budget ter beschikking te stellen. De synodebesluiten gaan echter veel verder. Zij komen namelijk neer op rond vijf procent.

## Waarom wordt men ex-gereformeerd?

Op grond van onderzoeken moet men aannemen, dat onder de buitenkerkelijken in Nederland rond 100.000 ex-gereformeerden zijn. Over de redenen, waarom zij de kerk hebben verlaten, is weinig bekend. Daarom zal het gereformeerd evangelisatiecentrum te Baarn gaan onderzoeken welke factoren leiden tot het uittreden uit de kerk. Men heeft de indruk dat het aantal uittredingen met name de laatste jaren sterk is toegenomen.

Ook wil men nagaan in hoeverre ex-gereformeerden toch een bepaalde gereformeerde inslag bleven behouden, zodat zij een aparte groep lijken te vormen onder de bijna drie miljoen buitenkerkelijken van Nederland. In het onderzoek worden ook degenen betrokken, die wel ex-gereformeerd zijn, maar die hun christelijke levensovertuiging niet hebben losgelaten.

Een bijzonder probleem vormen zij, die "in stilte" afscheid nemen van de kerk. Bij vertrek naar een andere woonplaats vragen zij geen attestatie meer op, of zij leveren die niet in bij aankomst in de nieuwe gemeente. Van 1959-1963 verloren de gereformeerde kerken op die manier gemiddeld 572 leden per jaar. Sinds 1964 is dit gestegen tot gemiddeld 728.

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# Left alone Lawndale

(Continued from page 1)

race as fellow-sinners, to whom he should bring the message of the Gospel. If the members of the other race are likewise believers, he should receive them as his brothers and sisters in Jesus Christ (Philemon 12; Eph. 4:8, 6). In such a relationship all human distinctions, no matter how much weight they carry in social life, become considerations of secondary importance.

Now we return to Cicero.

During the Summer of 1968 a survey was held in the neighbourhood and it was followed by an open meeting. The Chimes reports on the survey:

In 1968, 600 letters were sent to residents living in the immediate neighbourhood of Timothy's Cicero schools. These letters were intended to "gather information concerning attitudes of various elements in the community regarding the possibility of Lawndale children being accepted into our Cicero schools..."

In response to the school board's committee letter, 244 written responses were received. Divided into categories, they revealed:

13—were favorable and extended warm encouragement  
10—Reacted with hostility that included threats of violence to persons and properties; all were unsigned

85—Were opposed but offered virtually no reason

132—Expressed opposition, giving reasons of varying sorts

2—Chided the board and committee for seemingly passing the responsibility for making decisions to area residents

The chief reasons for not wanting black children to attend Cicero schools were: a) "if the children came, then the parents would desire to move into Cicero and if this would occur the neighbourhood would be ruined;" b) "children should attend school in the area where they now live;" and c) "it would be too dangerous for them, for you and for us."

The schoolboard describes the open meeting as follows:

The reaction of the community was explosive. The Board arrived at the junior high school for its regular monthly meeting, to find some 150 angry neighbours jammed in and around the Board meeting room. The mood of the meeting was ugly and threatening, and Mr. Kieft, the Board president, was hard pressed to maintain a semblance of order. He was later quoted by the local newspaper as saying to these people: "We are aware of the situation here in Cicero. I am not condemning you people in the least — but at the same time, we have a responsibility. These matters press heavily against us. We have taken no action in regard to it, but we realize that someday we will have to. It is our responsibility to our God".

In September that year 26 children went on the bus daily to Des Plaines. At the first classical meeting of this year a Committee to "serve classis with advice re: Christian Education planning for Lawndale recommended that the Timothy Christian school again be asked to consider the question "whether or not they have a responsibility to the black children of the covenant who may apply for enrollment at Timothy Christian school". In May, the board finally appointed some of its members to visit Lawndale and meet with the parents "who had requested enrollment for five black Christian Reformed children and three black Presbyterian children", with this result: "The board by letter and by visit reiterated its previous decision...". The board even sought for a solution "in a different direction suggesting to classis the possibility of restructuring the school society in such a way that classis would directly appoint the board members and be responsible for the policies of that Christian

school." That is, the board in fact offered to surrender its school to classis. It is hard to believe that this was an entirely sincere offer. In any case, the classical committee judged this possibility as being "out of the question". Rightly so.

At the May classis, the Lawndale Christian Reformed church informed classis that it was unable to promote Christian day schools, in accordance with the requirements of the Church Order, because of the continued refusal of the Timothy Christian school board to admit Lawndale black covenant children (whose number by now had reached 39) to their schools. The May classis decided to meet in a special session in case discussion would produce no help for the Lawndale children. Since there were no results, the Lawndale consistory appealed to synod for help and classis met again at the end of July. At this meeting also the Race Commission of the Christian Reformed Church, which at present is a sub-committee of the Christian Reformed board of Home Missions, had been invited. Among the members of this committee are the Reverend Eugene Bradford, president; Mr. John Feikens, who served as a Federal Judge; Professor Howard Rienstra, Dean of Students at Calvin College; Dr. Dale DeHaan in governmental research for Sen. E. Kennedy; the Reverend James White, black minister of Harlem, the Reverend Bernard Haan, president of Dordt College; Dr. Joel Nederhood, the well-known speaker of the Back to God Hour, and others.

During this late July classical meeting, after all previous committees had failed, a new committee was appointed consisting of representatives of the classis, the race commission, the Timothy, Des Plaines and Roseland Christian schools and the Lawndale consistory and its educational committee. This new committee met several times, split in two equal halves, produced two conflicting reports and was subsequently disbanded at the September classis meeting to make room for still another committee, which now has to look for a solution on a broader basis. So the problem lingers on and the substance of the conflict tastes more bitter and more sour each time it is dealt with. As was said before, the problem itself is rather simple. Positions on both sides have been defined and re-

defined but the issue has not been solved. Many words have been spoken, even at synodical level, but very little has come from all these efforts. The mountain did not even give birth to a mouse. I was struck by the simplicity of the problem when I found in an old report of a former study committee to the Timothy Board on the Lawndale matter, as far back as March 1966, the following summary of the situation:

We are convinced that their desire to enroll is one that springs from a legitimate motivation. We hope that the Board will not continue to postpone action on the ground that the time is not expedient, for unless steps are taken to prepare for their enrollment, the situation will remain unchanged. Otherwise, those whom God has brought into the Covenant of Grace may have good reason for doubting the sincerity of our own Christian profession.

The racial hatred that exists in the world is the fruit of man's estrangement from God, the Creator of us all. It is at the Cross where reconciliation is effected. The Church, of which we are a segment, cannot afford to forget that she is that unity which Christ has achieved in history. Our very existence and function is to be a living demonstration of that ultimate unity of all peoples whom God has reconciled through the death of His Son.

We of the Timothy Christian School community are the product of the reconciling work of the Cross. At the Cross we must gauge every wind of change that blows upon us, for only there can we develop a clear insight into our calling and responsibility.

What is the main reason for the refusal of the board of the Timothy Christian school? This statement which is continuously being repeated, stresses that even though the request for enrollment is legitimate it cannot be done because of the dangers involved. It is not primarily the parents of the children enrolled in the Timothy Christian school, the argument asserts, who oppose the enrollment of the black children but retaliation of the neighbourhood, which may result in damage or destruction of property and/or in the loss of lives of black or white children is feared. As the Banner editor stated "Here we have a case of inability". Mr. Kieft, defending his board, states clearly: "In summing it up the board of the Timothy Christian school must

adhere to its present policies to avoid unnecessary violence and bloodshed". This is the main picture.

However, many questions do arise as to why the Timothy school board always stops at this point. If it is true that there is danger for loss of property and even for loss of life, then should not immediately follow the question of what can be done to terminate such an undesirable situation? Elsewhere in the United States integration has met with very adverse local forces and yet was compelled to take place with the help of State or Federal authorities. As a matter of fact, several ways of asking and receiving State protection in the carrying out of the Christian responsibility to admit black children, were refused by the board on the grounds that many parents would take their children from the Christian school to send them to public schools. Any action by police or National Guards would, therefore, destroy Christian education for many children, while providing a small number with this privilege. Yet, here again it is obvious that more can be done. Should the board just be afraid of what might happen? Does the board have a responsibility to educate not only the neighbourhood but, even prior to this, the membership of the society itself?

What makes all this even more pressing — as well as depressing and distressing — is the fact that the Timothy schoolboard has played the role of a timid Timothy for such a long time and that this is done not only by the society as such but also by the entire Christian Reformed community. Why is the community so deeply convinced that it is not able to change a situation, which by all is described as the prevalence of injustice? In my talks with former ministers of the Chicago area, I was reminded repeatedly of the powers of a so-called Syndicate. There seems to be not only a gangster mentality in Chicago and gangster activity throughout the inner-city, but as far as Cicero is concerned there must be an unchallenged rule by X number of people who are not the official governors. It seems that these unknown, uncrowned rulers control the established bodies of authority City Council, Police force and Fire Department. If it is true that this highly undesirable and unjustifiable situation of possible violence, and bloodshed by the action of unnamed, anonymous agitators exists, year after year, and decade after decade, then it seems to me to be a task of major importance

to change the situation. Maar niet de onbezorgdheid van kinderen leden we gedurende de eerste bezettingsjaren niet zo heel veel van de oorlog.

Ja, die schooljaren. Wanneer we volwassen zijn geworden beseffen we pas de invloed die onderwijzers hebben op de vorming van kinderen. "Onderwijzers hebben veel te veel vrije tijd," zei onze bakker vroeger met bittere wrok. "Om negen uur beginnen, en om vier uur klaar, en bijna altijd vakantie. En doordat ze altijd met kinderen omgaan worden het zelf ook net kinderen."

Maar het was duidelijk jaloezie die hem zo deed spreken, plus het feit dat een onderwijzer hem vroeger enkele schooljaren had vergaaid. Laten we niet vergeten om een enkel keertje een eresaluut te brengen aan de teacher die met hart en ziel probeert onze kinderen te vormen, en hen, samen met de ouders, probeert klaar te maken voor het leven.

Mrs. B. Hosmar.

Like the trellis rose, Christianity grows and spreads only as long as it clings to the Cross.

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Robert Quillen



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Medical Advise

EMPHYSEMA

Q. Give some information on emphysema. What is the cause of it? Can it be cured?

Mrs. J.P.

A. To understand emphysema we have to know a little bit about the normal function and anatomy of the lungs. Inside the lungs our main airway, the trachea, branches out like a tree. It first splits up into two big branches, one to the left lung and one to the right. These big branches in turn give off smaller branches, which in turn split up in even smaller ones. The smallest branches end up in air sacs (alveoli). These sacs are in close connection with small blood vessels, capillaries. It is here that the exchange of gasses takes place. Oxygen is taken up by the blood, carbon dioxide is given off.

In emphysema there is an obstruction to the outflow of air — expiration. This is caused by several factors. Roughly we can say that it is due to swelling. A swelling in the mucosal lining of our air-pipes. A swelling just below this lining. And on top of that there is spasm of the muscles that surround the air tubes. All of it results in a closing off or at least a narrowing of the air tubes — particularly during expiration. You see, normally our airways expand, dilate, become wider and longer, during inspiration; they become shorter, narrower during expiration. This is why in particular the flow of outgoing air is obstructed. Air becomes trapped. As a result the lungs become overinflated, over-stretched and inelastic. The alveoli, the airsacs, become over-expanded. When this has gone too far, their walls will rupture, break down. Emphysema is a degenerative disease, tissue is actually being destroyed. In other words there is no cure as such. Early therapy and prevention are our best bets. In advanced disease the heart of the patient suffers as well. Due to the diseased lungs the right side of the heart has to work

harder and harder. It becomes bigger, it dilates. In the end it may fail to perform its function properly. A person suffering from emphysema may become a cardiac cripple as well.

What causes emphysema?

The exact cause is difficult to pinpoint. It is a fact however that emphysema and bronchitis commonly coexist. The majority of researchers consider emphysema a consequence of chronic bronchitis. Many factors will promote bronchitis. Tobacco smoke, smog, air pollution all are extremely irritating to the bronchi (small air tubes). Infection — a simple cold or virus — clears up very slowly in a person with the bronchitis-emphysema syndrome. Personal habits, age, climate, occupation, all have a relative importance. Allergies are important if a person is suffering from asthma as well.

How is it discovered?

Frequently it happens that a person goes to the doctor with the complaint 'sometimes I can't get my breath'. Often, when questioned closely, it appears that he has been a little winded for years. But now, since that last 'cold' he really feels tired, uncomfortable very fast. When there are complaints of this nature it has been estimated that 25% of the lung surface already has been destroyed. A little late to complain, don't you think? Here again we can see why it is so important for people of 40 and older to have a complete physical examination every year. Simple pulmonary function tests — tests that evaluate the lung capacity — can be done and tell the physician how well the lungs are working. This together with a good history from the patient, a physical examination and X-rays can detect emphysema in its early stages.

What could we possibly do to prevent or at least control it to some extent?

— First I am going to suggest something many of you will not like. Tobacco smoking of all types must be discontinued. It will accelerate the disease, it will make it worse! For those who do not suffer from emphysema, I would like to draw your attention to the fact that any cough, repeated, is a sign of abnormality (pathology) in the respiratory tract. Normal pulmonary function and anatomy do not produce a cough when smoking or after. To come back to our first point: definitely no smoking for those suffering from emphysema.

— In the same vein something

could be said about air pollution. Be on your guard however. Moving to a 'dry climate' might turn out disastrous. This is especially true when there is any kind of allergy. Never just move. Have a trial period first.

— Any cold or virus may make the patient worse. Try to avoid them at all cost. Immunization against influenza is certainly in place here. At the first sign of a respiratory infection the patient should report to his physician at once. This way he can be treated immediately with an antibiotic.

— Medication, prescribed by the physician, will help to open up the airways and thin the sputum so that it can be coughed up easier.

— An extremely important point is that the patients should be as active as possible within the limits of their respiratory capacity. If they just sit and sit, they will lose strength. Their muscles will degenerate, atrophy. What is even more important they will lose interest, become mentally inactive and vegetate. How does this come about? For activity you need oxygen; more oxygen than when you just sit. But if your lungs are not working very well this creates a problem. Moderate exercise, walking, swimming is made possible by inhaling 35-40% oxygen. Portable cylinders weighing 3-6 lbs. are available. With this a mask or nasal cannula is needed. The cost of oxygen is \$10-20 a month. This can be reduced to \$4-8 by turning it on during inspiration only.

— Some specialists will recommend breathing exercises, others are very skeptical of its value. Its main purpose is to restore breathing with the diaphragm — the muscle that separates the lungs from the viscera. The overdistended lungs have flattened it out — it has become ineffective as far as breathing is concerned. The patient has to use other muscles to breathe, e.g. those in the neck, between the ribs. Special breathing exercises may be done in an effort to restore the normal function of the diaphragm.

— Finally there is the patient who has a heart problem caused by his diseased lungs. This has to be treated just like any other form of heart disease. In addition to medicines for his lungs the patient has to swallow heart pills and water pills.

— Each year approximately 20,000 Americans die of pulmonary emphysema. Of course the number of Americans still living and suffering from the severe disability that emphysema causes is still worthwhile to concentrate on ways to prevent it happening in our family.

Dr. J. Van Belle.

The Story of Canada's Government

by John F. Hayes

CANADA HAS A QUEEN!

(Canadian Scene) — When Canada's founders hammered out the British North America Act a scant 100 years ago, they patterned the Government of Canada after that of Great Britain, retaining old and traditional practices in a manner which preserves strong ties with the mother country, yet which imposes absolutely no restrictions on the country's ambitions, hopes and dreams. It is most important that you are aware of this. Canada's association with Britain is Canada's choice — not Britain's will.

Perhaps the simplest way to describe the place of British influence in the Canadian governmental scene is to say that Canada has never forgotten the parental wisdom of England, nor her help and advice in early colonial days — no more than a successful and prosperous son would forget the affection and help of a sturdy, strong and experienced mother and father. We pay respect to our aged 'parents' and do so with pride and sincerity, but Britain has absolutely nothing to say about how Canada is run, nor what laws we make, nor are there any levies or taxes of any kind paid to Britain simply because she launched us in the first place.

First let me clear the place of the British Crown in Canada. Our Parliament graciously and proudly recognizes Her Majesty Queen Elizabeth II as Queen of Canada. Her personal representative here is the Governor-General, appointed by Her Majesty on the advice of the Canadian Prime Minister, and whose office lasts for a term of five years. His post is largely symbolic, as is the Queen's position in Britain. He brings to our scene a measure of ancient splendour and colour without which government would be a drab and lean affair, and through him, we link ourselves to our Queen, and foster our respect and affection to the Crown. He has no legislative, that is, law-making, powers.

Each province in turn has its own Lieutenant-Governor who acts in a similar capacity. The whole place of Royal representation in Canada is nothing more or less than this nation's kind and gracious tribute to Britain. We are no 'smart-aleck' part of the Commonwealth anxious to destroy and remove all signs and symbols of our beginnings, although some segments of our population seem bent

to do so, and seek a sterile independence in puffy, ridiculous and small statehood, which would not long survive in the North American scene.

The mechanics of Canada's Government are simple. Its backbone is the House of Commons, elected by the people. These are the men who 'call the tune'. They are wholly the choice of the majority of Canadians. They can be thrown out of office at any election, or reinstated. The leader of the largest party in this House of Commons becomes our Prime Minister. He appoints a Cabinet to help him carry out his policies. Each member of the Cabinet is head of some one Government department and is responsible for its administration. He also automatically becomes a member of the Privy Council, a body of advisors to the Prime Minister.

Still following Britain's practice, there is a Canadian Senate, generally the equivalent of England's House of Lords. Its chief function

is to decide on all bills passed by the House of Commons. Often referred to as "the sober, second thought of Parliament" it debates all bills, either passes them or returns them to the House of Commons for further consideration.

Senators are appointed for life. They may introduce bills of their own, called private bills. These bills do not relate in any way to the spending of public money.

Canada has two major federal Courts — the Supreme Court and the Exchequer Court. The Supreme Court is the final court in all criminal and civil matters. The Exchequer Court is involved only when the Crown or its officers are either defendants or plaintiffs.

There you have Canada's Government in a nutshell. The vast network of Government which reaches down to you and me in our everyday life is complex, but at the same time remarkably simple. You may freely write to your Queen by sending a letter to Her representative in Canada — the Governor-General. At the other end of the scale, you may freely consult Canada's Department of Agriculture on a failing tree, crop or plant, and enjoy the best advice you could get anywhere.

Let's Play Chess

Editor Mr. C. HESS

SOLUTIONS OF THE DECEMBER PROBLEMS

Nr. 376 (d'Orville)

This problem turned out to be very difficult. The number of solvers who lost points on it was relatively large. But the beauty of this marvellous piece of work was admired by several of our men. The one-way solution is as follows:

1. N(N4)-K5; K-K6; 2. P-B3, K-Q7; 3. N-QB4ch, KxN; 4. P-N4, KxN; 5. B-K2 mate. Genuine chess players will not soon forget this excellent problem!

Nr. 377 (Michel)

Again a problem filled with "l'esprit de France". Although it is a two-mover it is far from easy, as the results show.

1. Q-KB3, makes room for action by the Rook, with the threat 2. R-K4 mate. This is a very worthwhile problem.

Nr. 378 (Levrier)

Our men did not experience many difficulties with this cute problem. It will have cost some time, though, because the keymove is not very evident. 1. Q-KN7, thr. 2. Q-K5.

Nr. 379 (Laver)

This is what we have learned to call "a genuine Laver". If you got used to this composer's ori-

ginals, you could easily find what he had in mind this time. N-B8, waiter. The variations are nice and interesting.

Nr. XXI (Finch)

I wonder whether many readers pay attention to the special problems for your entertainment. I think they should not be published in a regular program. 1. B-N7, B-Q6; 2. B-B6, B-R3; 3. B-Q7 and Black is in Zugzwang.

Nr. XXII

This ending is related to the previous one.

1. B-KB4, B-QN3; 2. B-QN8, B-QB4; 3. B-R7, B-Q3; 4. B-N6, B-QN1; 5. B-B7, BxB; 6. P-R7 and wins.

DUTCH

376. 1. P(g)e5, Ke3; 2. c3, Kd2; 3. Pc4 sch., Kd3; 4. b4, Kc4; 5. Le2 mat.

377. 1. Df3, dr. 2. Te4 mat.

378. 1. Dg7, dr. 2. De5 mat.

379. 1. Pc8, tempo.

XXI. 1. Lb7, Ld3; 2. Lc6, La6; 3. Ld7 en wit wint.

XXII. 1. Lf4, Lb6; 2. Lb8, Lc5; 3. La7, Ld6; 4. Lb6, Lb8; 5. Lc7, Lc7; 6. a7 wint.

THE DECEMBER LADDER

Names	Problems				Sub Total	Previous Total	TOTAL
	376	377	378	379			
	5	2	2	2	11		
M. Melissen, Winnipeg, Man.	5	2	0	2	9	67	76
F. Braaksma, Copetown, Ont.	0	0	2	2	4	68	72
G. VandenBerg (I), Burnaby, B.C.	5	2	2	2	11	29	40
H. Binnema, New Glasgow, N.S.	5	2	2	2	11	28	39
B. Kobes (I), London, Ont.	5	2	2	2	11	22	33
A. Guilleme (VII), Edmonton, Alta	5	2	2	2	11	19	30
T. Palmer (III), Wayne, N.J.	—	0	2	2	4	21	25
F. Reinink (I), Walton, Ont.	—	2	2	2	6	9	15
A. Renema (II), Duncan, B.C.	0	2	2	2	6	8	14
A. Bruinsma (I), Chatham, Ont.	5	2	2	2	11	(91)	11
S. J. Prinsenberg (I), Vancouver, B.C.	5	2	2	2	11	(90)	11
K. Wiersma (I), Duncan, B.C.	—	2	1	1	4	(93)	4

REMARKS

A very normal ladder this time. No winners, but no newcomers either. The matter of newcomers will get attention in the next ladder! The present total of active contestants is 12. But don't forget that we have a few men who had to withdraw for several reasons but only temporarily. They can come back at any time. The result, 99 points out of 132 makes precisely 75%. Six out of twelve scored perfect. Thanks for several kind remarks. Do you ever have a chance to see an issue of Canadian Chess Chat? I just started a ladder game in that national chess paper too. Sofar we got eight climbers. For the time being at least our contest is still superior. Keep it up, men! Have a really good climb!

John Schaafsma

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WARMING UP TO WINTER WEATHER is the zebra at Riverdale Zoo in Toronto. A warming up to 32-degree weather began to feel a little more

like home to this African native after a couple of months of temperatures around zero.



# WORLD OF YOUNG WRITERS

Editor: COR W. BARENDRECHT

The quest for truth, the question of sense, contents, and meaning of things should be asked again and again, and our answer to that question should be the beginning of our work in the cultural sense, each one in his place, each one with the talents received.

Dr. H. R. Rookmaker  
(translated from the Dutch)

## Editorial

## Sand in our eyes?

Hans Christian Anderson was one of the world's greatest storytellers. In one of his stories, "The Snow Queen," Anderson talks about a mirror invented by a demon. In this mirror, every good and lovely thing became hideous and horrible. The most beautiful scenes looked like boiled spinach, and the prettiest people looked ugly and deformed.

Student demons wanted to take the mirror into heaven, but the mirror slipped out of their hands and fell to the earth, shattering into millions and billions of bits. That was when it did its greatest harm. All over the world, bits small as grains of sand, got into people's eyes, and made everything look ugly. Some people even got bits of glass into their hearts, which made them cold as lumps of ice.

Anderson draws a picture of depravity that reflects a miniature of our human society. The sand in our eyes prevents us from using words that are able to convey an identical image into another person's mind. Vision and communication are lost, irretrievably lost in a Paradise of the past. Despite conveniences of communication, we still live in an asphalt jungle of language barriers, ego barriers, and heart barriers. We cannot really say what we think to another person before we have attempted to overcome or remove these barriers.

There is another picture. It's a watercolor by Salvador Dali entitled, "Emotions on Recovery from Blindness." The subject of the painting is a man stepping out of the shadows of a dark world. Only black (the absence of color) and white (the invisible presence of colors) exist in the world he leaves behind. His world looks like the one Anderson describes in his story.

If you can imagine looking through two or three black slides at the world, in daylight, you can see only vague contours of the things around you, but no details and no colors. Dali's man leaves that kind of world behind. The visible color spectrum is absent in that world.

Ahead of the man is another world, larger than the old world. The new world is full of bright and saturated colors, of tints and pastel shades. In this world the full color spectrum surrounds the man. What a minute ago he saw as vague contours, now have become meaningful forms with dimensions and details visible in extravagant colors. There's a world of splendor before him.

We should not kid ourselves into thinking that in washing the sand out of our eyes we are washing the sand out of the world. The emotions on recovery from blindness do not remain forever. We cannot wash bits of glass out of hearts. But we should capture the moment, the memory, the vision, not as people who ignore the sand and the glass, but as co-creators of cultural work that reflects the full color spectrum of life.

## Essay

### ROBERT FROST

Robert Frost was born in 1875 in San Francisco. At the age of ten he moved to New England, where he attended high school and also college for a short time. As a youth Frost made (as many a youth does) some verses. Nobody recognized in him a poet, however.

Frost was too independent to stay at the University for a long time. After he had attended Harvard for only two years, he had various occupations like working in a mill, shoemaking, teaching school, and especially farming.

At the age of thirty-seven, Frost moved to England with his family. Here came the turning-point of his life. After having written occasional poetry for twenty years, it finally occurred to him to send some of these poems to a publisher. Frost's poetry was received so well, that a few years later he returned famous to the United States. The last half of his life he taught at various colleges and universities, and lectured throughout the country. Though famous, Robert Frost remained faithful to his first love, the soil; he could not stop buying farms.

Frost was now recognized as the greatest poet of the United States. He was awarded several prizes and medals. The last part of his life he was a widower. His beloved wife Eleanor, who always had encouraged him, had died in 1938. Shortly after the publishing of his last volume of poetry, Frost died in 1963.

Robert Frost was a person who found his real purpose of life at a later age. In his youth Robert seemed to be the unlikeliest material for a poet. It is true, that he made some verses in his youth, but aren't many youths doing the same? Nobody expected that Frost should turn into a famous poet. He resisted formal education and went from one occupation to the other. Was his moving to England the cause of his becoming a poet? Or maybe the wonderful encouragement of his wife? We do not know. All we can say is that it was God's purpose for Frost's life that he should become a poet.

Frost was a gifted poet. He was a man with an extraordinary sensibility. His poetry is of an easy simplicity, which makes it appealing to the reader.

"The woods are lovely, dark and deep,

But I have promises to keep  
And miles to go before I sleep,  
And miles to go before I sleep."

Although Frost's verses are simple, they are full of a subtlety of thought and technique.

"I shall be telling this with a sigh  
Somewhere ages and ages hence:  
Two roads diverged in a wood,  
and I —

I took the one less travelled by,  
And that has made all the difference."

And in another poem:  
"Out in the porch sagging floor,  
Leaves got up in a coil and hissed,  
Blindly struck at my knee and missed.

Something sinister in the tone  
Told me my secret must be known:  
Word I was in the house alone,  
Somehow must have gotten abroad,

## essays - short stories - drama - poetry - journalism

Word I was in my life alone,  
Word I had no one left but God."

Frost's poetry is full of variety; it often deals with pastoral subjects; yet Frost can not be called a nature poet. He was more concerned with people than with places. He loved and understood people and liked to communicate with anybody. This may be one of the reasons that his success was so amazing and that his poetry is read by so many different persons.

S.H.

Quotations are taken from: A Little Treasury of Modern Poetry, New York, Charles Scribner's Sons, 1952.

## Thumb-nail and other sketches

### TRAIN RIDE

The rain was lashing at the train windows. The lights on the train flicked on and off. Everyone seemed a bit tense as we rumbled through the night. The conductor entered our car. There was fear in his eyes. Then we hit a loose rail and the car swerved from side to side. The people looked worried. We came to an old bridge and the train slowed down. We started crossing, when suddenly, the bridge started to give away from under our feet. Everyone was as still as a pin. The engineer slowly started backing up. The rails under us squeaked from the loose spikes in them. Suddenly the old timbers under us cracked and the train fell into the canyon. I woke up horrified and said to myself, "What a dream, what a dream!"  
Bruce, Grade 5

★

### WHAT I'M LIKE

If you were to meet me for the first time you would think differently of me than someone who had met me just the day before. This is because I change my moods every day. One minute I can be gay and the next minute if something has disturbed me, I can be very angry.

I don't like the subjects we have at school except physical education which is usually spent playing baseball. I love music, though. I play the piano and enjoy it. I like to sing but I can't keep a tune. That is a great handicap. I love animals and enjoy our pets and those at school. It is fun to study their habits and find out new and interesting points. Books are another source of pleasure. There is always something new to learn. Some stories seem so real and I get so involved that I forget everything else.

I don't like working though I know it must be done and so I accept it. I do my share of it at home willingly.

I like new clothes and fashions. Also experimenting with my clothes to see which would look good together and which wouldn't.

I like people and find them interesting. It is fun to study new faces and to picture what the owner would be like. You find people in all kinds of predicaments both amusing and sad. I enjoy watching and talking to people. Often I find that the characteristics of a stranger do not fit in with what I expected of him.

I find that I have many faults and I try to change them. I would like to be a good follower of Christ.

Paula Benjamins, Gr. 8.

Giving thanks is one course from which we never graduate.

Valerie Anders  
(wife of American astronaut)

## Mirror

You little one, absorbed in play  
and discovery, recognizing things seen before,  
with new also. Oh, how marvellously gay  
going to and fro. Touching all that's around,  
feeling at home. Knowing, yes knowing  
that Dad is near, with his love abounds.

Little one, those trees standing still  
with heads in the wind, firmly rooted  
in green grass on top of that hill,  
are part of you and you of them. I hear  
their squeaks and rustles, just like your own  
babbling, scuttling. Noise without fear.

Then why little one, what suddenly alarms  
you? Awareness of feeling alone, crowded in?  
"Those trees like giants with arms  
stretching out, warning almost, with pointing hand.  
The pleasure of playing was first all  
I knew. Now where do I stand?"

Little one, your calling is not heard  
by those giants. The squeaks, noisier than before  
blot out your pleading and oh, that hurt!  
You fell once or twice over broken  
branches, parts of those trees. Frightened, looking  
for him, who gave in love his wonderful token.

Yes little one, Dad hears you call  
from far out. He watches you struggle to find  
the path leading down, leaving behind the tall  
trees. Each step a step made humbly. With fright  
in your eyes and tears in your voice you close in  
on me. "Daddy, Daddy", you cry, and "Father", with might.

I little one, step lower and lower. Locking  
my eyes on Him whom I love. Trusting his arms will  
encircle me tightly. I find there no mocking,  
no angry words waiting, but comfort. Sheer  
joy as his answer to me is what I expected,  
expected? Oh little one, "Daddy is here".

H.V.

### TODAY'S WORKING PEOPLE

People today are very fussy about the kind of work they do every day. Some people, such as electricians in Toronto, receive \$6.00 an hour while a common labourer receives only \$2.00 an hour. Many people who receive \$4.00 go on strike because they want more money. These people claim that they need more

money to pay their bills. The only reason they can't pay their bills is that they have an expensive car. In other words, they buy all the luxuries there are. A common labourer has an average house and an average car and he can make the payments just as well as the people who get \$6.00 an hour. For some people money is everything. God should be everything!  
Ralph Sikkema, Gr. 8.

## IT CAN BE DONE

### S70 Writing Contest Sponsors List

The sponsors of the S70 Writing Contest for High School and College students, and others, thus far are:

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Total received (as per 2-21-'70), in cash \$268.00, in books and gift certificates: \$139.05.

Five weeks and \$132.00 to go.

### Preparing the Manuscript

In preparing the manuscripts for this column, please observe these rules.

1. Type (if possible), or write legibly.
2. Double space (except poetry).
3. Use only one side of the paper.
4. Number the pages.

All entries are to be accompanied by a cover sheet, (not a piece of scratch paper) stating:

- a. Full name of the Writer.
- b. Indicate if for personal reasons you want only your initials used in print.
- c. Address (complete, please)
- d. School grade, level, or profession.

Send all works to "World of Young Writers", Calvinist-Contact, P.O. Box 312, Station B, Hamilton 22, Ont., Canada.

## Poetry

### HOCKEY

On the rink  
I have to think  
Before I get the puck  
And wish myself good luck  
And score a goal  
That flies over the hole  
And into the net  
That might be wet.  
Larry Hoekstra, Grade 5

★

### TOBOGGANING

I love to go tobogganing  
You see so many things  
Hills, ice, snow,  
Oh so nice! how fun!  
Sliding in the ditch  
Sliding on a hill  
Tobogganing on a wash tub lid  
Oh so queer!  
Oh such fun!  
Mary Anne Veenkamp, Grade 5

★

### FUN

Fun is good  
when it's clean  
But it must be done  
In good time and scene  
Fun is not just jokes and laughter  
Fun is like a little calf  
It's soft and tender  
nice and slender  
Ron Esser, Grade 5

### Grade 3 journalism

### SPORTS

In pro football, if you can roll over and then get up, you can run with the ball unless someone trapped you. In regular football though, if you fall you are down. When someone gets you down, it is the first down, and if you can, get first down again.  
Dave Wieringa, Grade 3

★

### BASKETBALL

Basketball is fun. Sometimes you make it and sometimes you don't. Basketball is hard when you start, but when you practice for about two months . . . it is not hard.  
Dan Anderson, Grade 3

## Letters

### LAUNDRY IS WAITING

In response to "Feedback", you could not have chosen a better story to stress the point that it is important to have this column.

I shall not try to find the right words to describe it, as the laundry is waiting and a double load at that. Just an overall impression of clarity about it, the wonder that a ninth grader wrote this and the joy it gives of seeing all the things she describes through her eyes.  
Mrs. G.V.D.

★

### SHARES ENTHUSIASM

We were very happy to hear from you and to learn of the enthusiastic response to this new venture.

We share with you your enthusiasm for this opportunity for young people and are very happy to have a part in it.  
R.B.

### SPRING 70 WRITING CONTEST

High school and college students whose work has already been published in these columns, many enter such work in the S70 Contest by submitting a cover sheet (see 1-22-'70 issue of C.C.) only. They need not rewrite or retype their work.

### EXCEPTIONAL SALES OPPORTUNITY

I would like to interview a man who wants to consider a business sales opportunity which is very worthwhile. This man should have a reasonably good education and preferably some executive experience. We are prepared to invest considerable money in the right man. Call Carl T. Johnson, Grand Rapids, Mich. (616) 459-3213, and arrange for an interview.



# Schools and Covenants

③

## Christian schools: Community schools

"Keep the words of this covenant and observe them and you will thrive in all you do. All of you stand here today in the presence of Jahweh your God: your heads of tribes, your elders, your scribes, all the men of Israel, with your children and your wives (and the stranger too who is in your camp, whether he cuts wood or draws water for you), and you are about to enter into the covenant of Jahweh your God, a covenant ratified with dire sanctions, which he has made with you today, and by which, today, he makes a nation of you and he himself becomes a God to you, as he has promised and as he has sworn to your fathers Abraham, Isaac and Jacob." Deuteronomy 29:8-13.

It is these words, and other similar passages from the Old Testament that can set us to think properly about christian education and christian schools. For these words indicate something vital and essential about the christian life. Without this understanding of the christian life our talk about christian education is meaningless.

### Covenant people

Who stood in front of Moses when he spoke these words? It was that community of Israel, those thousands of individuals so bound together in the covenant community, that the word YOU must be understood as plural and singular at the same time, in this way: YOU, community, consisting of YOU, individuals.

What bound this community together? Only the promises of God, not merit of theirs. For they "were

the least of all peoples" (7:7-8). God chose this people to reveal His will through their history, through their existence as a nation. If they would keep the commandments of Jahweh, they would make all other nations sit up and take notice, for Israel would shine in wisdom and prosperity. But God would reveal himself just the same, if they did not keep His laws. For then his wrath would be terrible, so terrible that other nations would notice it, even become instruments of that wrath.

### New Testament people

We live in New Testament times — rather, post New Testament times. God no longer reveals himself through the life of one small nation among the nations. Through Jesus Christ God has gathered himself a different kind of community, a community made up of people of every tribe and nation and tongue and job and sex and age.

What binds this New Testament community together? Again, the promises of God, now fully revealed in Jesus Christ. For Christ died, not simply to save our souls, but to restore all things again to their proper place and function. In Christ believers are placed before the promised land: no longer a small piece of real estate in one part of the world. It is now what was intended in the beginning (Genesis 1:27-31), the whole creation, earth and sun, moon and stars. The laws of God are given to a community — no longer one nation, physically descended from one man Abraham — a community of believers, descended from Jesus

Christ, "Who is the first among the brothers."

A new community! The Body of Christ! United in Christ! Sharing total dependence on the Word of God.

And as the Old Testament community had a task, namely the old cultural mandate limited to a piece of real estate called Canaan, so the new community has a task, namely the old cultural mandate without limit of any kind. All of God's laws must find expression through the work undertaken by that new community, work in government, in physics, in education, in recreation, in family life, in liturgy, in space travel, in all the variety of life so abundantly before us in the twentieth century.

As we saw in our former article, each individual member no longer contributes to each individual area of life, within a family setting, or tribal setting, un-differentiated. One of the intents of God's creation is that men shall have different gifts, different tasks, different talents, and each man shall have to contribute according to these talents in his own unique way to the welfare of the community. A minister is not a baker, and not a parent over other children but his own.

We have also seen that child "rearing" is not "education." Education, as was implied before, is a cultural activity within a developed nation; it is an activity distinct from "home" and "church."

Let's go back to that community for a minute. How does that community go about all the things that need be doing?

What was it that bound the community together? The promises of God, in Jesus Christ, Who made all things new again (Revelation 21). And in response to those promises of God, the community eagerly embraces the intents of God for His creation, so that the community can develop creation in such a way, that all people will say: "What a wise and prudent community!" That means that this community expresses, confesses the relevance of God's intents and "ordinances" for education, as it discovers these laws in a Scripturally driven manner.

### Directives for child-development

It discovers, for instance, that children are born to parents in a family. In that family children are allowed to grow up in their own way, at their own speed, surrounded by lots of physical dependence and lots of physical love, for children need this intimate and physical closeness in order to grow up properly. That's why the Russian and Chinese communists are breaking God's laws, when they take babies out of the family surroundings into state operated nurseries and state operated kindergartens.

But it is God's intent also, that children grow into adults. And so between the ages of 3 and 6 children become less dependant on incessant physical proximity of parents. Families become less and less a protective shield. The world outside the family takes more of the child's time. Other people, other societal structures begin to appear in the child's life (for instance, the state in the form of the friendly policeman or the postman; business structures in the shape of the milkman, etc.). Dad goes to work, a thing that has nothing to do with the family (at least it is not within the horizon of family life).

And finally the child goes to school, at age 5 or 6, when he is suf-

ficiently independent to be outside of the family for a large part of the day. In school he learns about things that concern his family, as family, but after a little while he learns about a host of things that have little to do with the family, like geography and history and mathematics. He learns that God's creation is a beautifully complex affair, filled with strange things, strange thoughts, strange social patterns, strange people; yet somehow all these things are under the directives of the Word of God. The older a child becomes, the more strangeness is taken away, the more things make sense, the more God's intents and "ordinances" become evident, the more God is revealed to him.

### Antithesis

He learns also, that not all people confess that God is Creator of heaven and earth and of all the divine intents that must be realized in that creation. Only some people, a small number confess it. Most people have other confessions, other gods. Some people confess, for instance, that God does not exist, that life is a matter of chance and death is the end of all things. Such people do not send their children to the same school. How can they? As the christian school is built on the confession of the Body of Christ, so other schools are built on other confessions. Tragic, but true.

For children discover another thing. Not only the people of God form a community. It is part of man to seek a community of fellow-believers. For man is a religious being. If he confesses Jesus Christ he is driven to seek the community of fellow-Christ-believers. And if he believes in some other god, he is driven to seek the community of fellow-other-god believers. For to ask: What is Man? is to ask the question: What is the commitment out of which man lives — where is his heart?

### The role of government in education

The role of government is to recognize that society is made up of communities of believers, each professing different gods. Each of these communities wishes to live in full freedom of worship, full

freedom to live out its religious commitment, the confession that binds that community together. Government will see to it that these communities are provided with the resources to do it. For instance, these religious communities will be given their share of taxes to operate schools according to their confessions. The state may not select one particular religious community as favourite and treat it with preference, for then the state is tyrannical, disobedient to God's laws, oppressive.

Because it pays the bill the state should set minimum educational standards in cooperation with specialists in education. For instance, the state must insist that a plumber receives enough education, so that when he advertises himself as a plumber we can all be confident that our plumbing needs will be looked after. The same holds true for doctors, lawyers, bakers and railroad engineers. The state may insist that schools maintain standards of hygiene, if a particular community uses school buildings for the education of their children. The state may even insist that, while people have freedom to determine the spiritual direction of the education of the children of the community to which they belong, no one has the right to escape his public responsibility as a citizen, and not financially support the educational system in the measure that the state shares in the support.

### Grandparents

I promised to mention grandparents as well as the instituted church. Lucky are the children who have wise grandparents. These wise grandparents have no desire to meddle with the family affairs of their children. But without saying very much (certainly nothing in the way of criticism) a grandparent can be told that a child is sad, mad even, at his parents. Wise grandparents will somehow provide the silent comfort, and eventually an unspoken doubt about the child's position, until the child realizes that he does not hate his parents. Wise grandparents do this well. And sometimes they're much handier than

(Continued on page 12)



## THE WORLD AROUND US

# LEBANON

Lebanon is probably more threatened by the absence of peace in the Middle East than any other nation. The Lebanese are a nation of traders and have been so since the time of the Phoenicians. Today, more than ever before, the country is sensitive to any force that may destroy the equilibrium that holds their country together. This is not only because an unstable political situation is bad for trade, but also because the country is made up of diverse religious and ethnic groups which are very carefully balanced. An outside force that would seriously disrupt this internal balance might well destroy the country.

The Lebanese are a sophisticated people who savor the niceties of French culture that was imported when Lebanon was ruled as a mandate of France. Business and professional activity in the capital city Beirut is dominated by Christians and it is predominantly these people who have a French taste. Three of Beirut's leading newspapers are printed in French and the best restaurants serve French cuisine. On the other hand, the Lebanese Muslims, who generally live in the countryside, identify with the objectives of Arab nationalism, support the activities of the Palestinian commandos and deplore their previous encounter with European colonialism.

Lebanon is a participating parliamentary democracy with a free trade economic system. People, ideas and capital that cannot find a place anywhere in the Arab world can come to Lebanon and be accepted. The key to the whole system is money, and it comes in from all over the world and from all sorts of people. As is the case with the Swiss banks, no questions are asked. Because of this, more than 90 banking firms from all over the world are now doing business in the country. Western companies who do business in the Middle East invariably establish their head office in Beirut. More than 450 U.S. firms have their headquarters in the city.

Until recently Beirut was free from street violence, and this, combined with the restrictions other Arab countries place on incoming Westerners has made Lebanon very attractive for tourists. There are excellent beaches, hotels and bistros in the cities, as well as exceptional ease of transportation with the Beirut airport being able to handle the largest airplanes. Last year about 100 flights a day were handled, while in 1968 about 250,000 tourists visited the country.

In order for all this to continue, however, it is necessary to maintain a peaceful atmosphere in the country. And this is where the difficulties begin. In 1932 the French conducted a census and found that the Christians slightly outnumbered the Sunni (Orthodox) Muslims. When the country gained its independence from France in 1943, an unwritten agreement (called the National Pact) provided for an intricate balance of power between the religious and racial groups within the nation. It was generally accepted that the Christians would not push the country too far to the West, while the Muslims would not seek unity with the Arab world. The political system has since rested upon a sectarian division of offices and benefits (e.g. the President is to be a Maronite Christian, the Premier a Sunni Muslim, the Speaker of Parliament a Shi'i Muslim, etc.).

This system has worked reasonably well for over two decades, but now it is in danger of collapsing. The influx of about 164,000 Palestinian refugees, mostly Muslims, is to blame for this. Although these people are to be considered outsiders and are not granted citizenship, they cannot be ignored. Many of the refugees adhere to

the belief in Arab unity, and as such support the various commando groups in the Arab world. The Lebanese Muslims are torn between siding with the refugees and demanding that Lebanon take its stand alongside the other Arab nations, and remaining a (prosperous) outsider. Many people remember the difficulties in 1958 when the country was torn by civil war and the then President Camille Chamoun called in the U.S. Marines. In 1967 the country stayed out of the armed conflict, but very heated arguments took place in government circles before this decision was taken. The Israeli raid on Beirut International Airport in December 28, 1968, is remembered by all, and few people want a recurrence of such an action. The Lebanese army commanders are convinced that they do not have the military strength to stand up to Israel, and they are not at all sure that the other Arab nations will be able to come to their aid in sufficient strength to prevent their country from being overrun.

Even with the threat hanging over them of another Israeli raid, the Lebanese government does not dare forbid all guerilla activity from Lebanese soil. Right after the 1968 raid this was tried, but Al Fatah and the Popular Front for the Liberation of Palestine continued to have their offices in the Lebanese capital. Guerilla activities continued against Israel, in spite of a number of Israeli air strikes against suspected bases, and half-hearted efforts by the 25,000 men Lebanese army to end it. The widespread support for the guerillas has made the government afraid that if the army was given definite orders to wipe out the guerilla bases, a popular backlash so violent would result that the army would not be able to cope with it.

Al Fatah is the organization which is pushing hardest for bases on Lebanese territory. In part this is out of necessity since the overcrowding, the unemployment and the youth of many displaced Arabs has seen a growing number of recruits. Their numbers have become so large that Al Fatah is supposedly having difficulties controlling its men, and is seeking new outlets. One of these would be Lebanon. One recent development which has helped Lebanon has been Nasser's attitude. The Egyptian ruler is aware of the havoc Al Fatah and similar organizations are able to create in Arab states. Nasser has warned Damascus (which has been pushing hard for Lebanon to come in on the side of the Arab nations) that it is too soon to encourage a new active front against Israel. This help from Egypt is encouraging in light of the fact that the Lebanese army managed with great difficulty to deny the commandos a direct route from Syria to Lebanon. Since then (October 1969), a number of discussions have been held involving Egyptian, Syrian and Lebanese leaders.

It appears that, for the moment, agreement has been reached, although details of the still-secret deal are difficult to obtain. The guerillas will not get an all-year road from Syria, nor will they gain additional coastal bases. But the Lebanese army will not force them out of the bases they now hold on the slopes of rugged Mount Hermon. Some sort of liaison with the army will be established, although just what this entails no one knows. But the army did release about ninety prisoners who had been captured in fights with the guerillas in October.

For the moment, then, it looks as if the delicate balance in Lebanon will remain, and with it the special way of life that this brings. For how long this will be the case no one knows.

J. J. Bout.

## CROSSWORD PUZZLE

### ACROSS

1. Astray
6. Shoulder
11. Lifeboat
12. Car model
13. Conscious
14. Keyed instrument
15. Ill-humored
17. Land measure (abbr.)
18. Long-eared equine
21. Bridge term
22. N.E. state (abbr.)
23. Shut
25. Traffic
27. Claw
28. West Pointer
29. Beer (sl.)
30. Boat basin
31. Depart
32. Fairy queen
33. Pen
34. Exclamation
35. English royal family
37. Beef animal
39. Made of oats
43. Lift
44. Barrel part
45. Silk scarf (Ecol.)
46. Weird

### 2. Mother

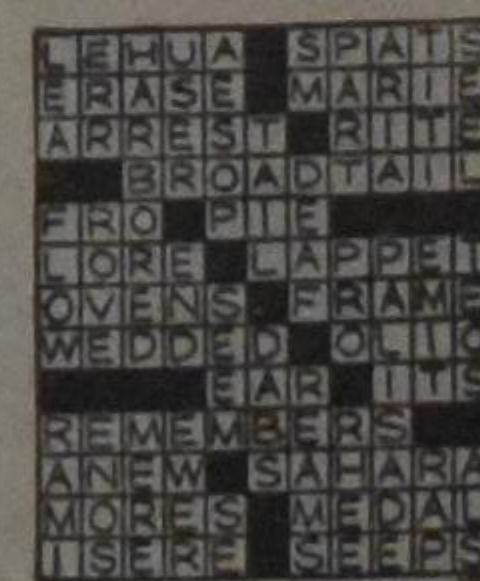
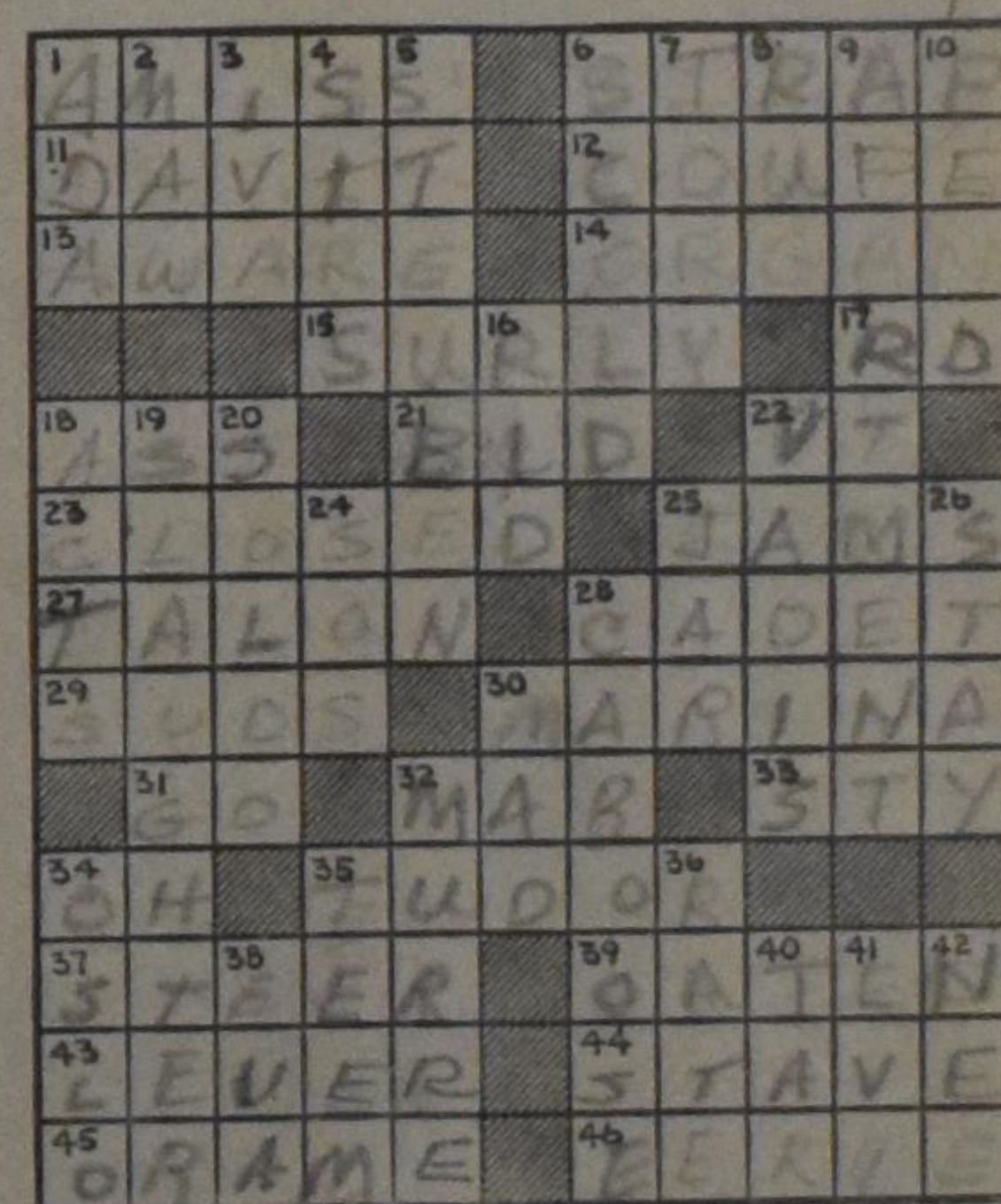
- (dial.)
3. Yellow bugle
4. Knight title (pl.)
5. Prussian general
6. Reprove
7. British conservative
8. Floor covering
9. Flat
10. Hang
16. Free
18. Be-haves
19. Kill

### 20. Italian coin

22. "Quo"
24. Distress signal
25. Leyden
26. Corset bone
28. Railroad car
30. Insane
32. Diving bird
34. European capital
35. Sesame (var.)

### 36. Price

38. One of the Gabors
40. Sailor
41. Biblical name
42. Borss



## SOLUTION to previous Crossword Puzzle



## CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth-announcements ..... \$4.00  
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For "letters under number" 50¢ extra.

Send your payment together with your ad to:

**Calvinist-Contact**  
Box 312, Station B,  
Hamilton, Ont.

With thanks to the Lord, we announce the birth of our daughter  
**ALIDA CATHARINE**

(Lisa)

February 8, 1970.

Wytse and Jo van Dijk  
(nee Buesink).

18B Beechcroft Rd.,  
Oxford, England.

With thanks to God, Who made everything well, we announce the birth of our firstborn child

**CHARLES HENRY**  
son of Andy and Rita Brons.  
Born February 15, 1970.

945 Queenston Rd., Apt. 55,  
Stoney Creek, Ont.

Zo de Here wil hopen wij 6 maart 1970 met onze geliefde ouders en grootouders

**GERRIT CORNELIS VERBEEK**  
en

**ANNA VERBEEK-BOSCH**  
de dag te gedenken dat zij 40 jaar geleden in de echt zijn verbonden.

Moge de Here hun nabij zijn in de komende jaren, is de wens van hun dankbare kinderen en kleinkinderen.

Henk Verbeek,  
Saskatoon, Sask.

Annie en John Van Huizen,  
Stoney Creek, Ont.

Johnny, Theo, Joanne, Gerald  
en Marlene.

Piet en Corry Verbeek,  
Winnipeg, Man.

Monica, Garry en Darryl.  
Leen en Jeannette Verbeek,  
Winnipeg, Man.

Johnny, Henry, Judy en  
Allen.

Gerry en John Veenstra,  
Malta, Ill., U.S.A.

Peter en Phillip.  
Gerrit en Alice Verbeek,  
Terrace, B.C.

Dennis.

1925 — 1970

Op 28 februari hopen wij met onze ouders

**HILLEGIENUS HEUVING**  
en

**JANTJE HEUVING-HUGEN**  
de dag te herdenken waarop zij 45 jaar geleden in het huwelijk werden verbonden.

Moge God hen nog lang voor ons sparen en hen tot zegen zijn.

Russel:  
Jan en Jennie Heuving.

Brinston:  
Martin en Grietje Joldersma.

Iroquois:  
Roelof en Cobi Bouwman.

Navan:  
Wolter en Hennie Heuving.

Athens:  
Wicher en Hennie Heuving.

Vernon:  
Klaas en Ellie Heuving.

Belleville:  
Gienus en Grace Heuving.

Methcalf:  
Frans en Maaik Heuving.

Brinston:  
Wolter en Hennie Heuvel.

Brinston:  
Fred Heuving.

30 kleinkinderen.

Receptie op 28 februari in de Memorial Hall in Brinston van 2-5 p.m.

## WAT DE NATUUR

ons schenkt, is onverbetterlijk. Al-lerlei lang niet onschad. labora-torium-producten brengen soms rampen voort. Onze Flora-genees-kruiden kunnen nooit kwaad doch brengen veelal wonderbaarlijke ge-zezingen. Toezend. desgew. in blan-co verpakking. Meldt uitvoerig Uw ziekte en klachten aan ons.

Voor Canada uitsluitend volle kuren (9 mnd.) & \$18.00 bij vooruitbetaling.

**Kruidenhuis "FLORA"**  
Westersingel 48, Groningen, Ned.

Vanuit Nederland ontvin-gen wij het droeve bericht dat de Here plotseling tot Zich heeft genomen onze lie-ve zuster en schoonzuster

**WILLEMPJE HESSELS—MULDER.**

Ze was 75 jaar oud.

Het leven was haar Chris-tus, dus het sterven gewin.

Grand Rapids, U.S.A.:  
A. Mulder

en kinderen.  
London, Ont.:  
Wed. J. Moes

en kinderen.  
Hamilton, Ont.:  
Mr. & Mrs. A. Mulder

en kinderen.  
Dunnville, Ont.:  
Mr. & Mrs. K. Mulder.

17 Februari 1970.

608 Stone Church Rd. E.,  
Hamilton 55, Ont.

Who would be interested to take the place of a

## MOTHER

of 8, during the month of August 1970. Please contact: Mrs. B. Brak, R.R. 1, Meaford, Ont. Phone 519-538-2729.

Wanted:

## YOUNG MAN

for general nursery work. Year-round work for the right man. All letters to Rietman's Nursery Ltd., 1037 Lassam Rd., Richmond, B.C.

Eenvoudige weduwe, 60, Chr. Ref., zou graag

## CORRESPONDEREN

(het liefst in het Hollands). Brie-ven onder nummer 2229, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Christian man, age 44, would like to

## CORRESPOND

with a Christian woman. Write to No. 2230, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Wanted:

## YOUNG MAN

for general farm work. Year-round employment. Live in. Write to Box No. 2231, % Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

For sale:

## BUILDING LOT

200' x 150', Dunnville, Ontario. Double normal frontage for the buyer who prefers plenty of space. Asking price \$3,500.—. Phone Oak-ville (416) 827-3377, after 6.00 p.m. for viewing appointment.

Gevraagd:

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dat bereid is voor een oude dame te zorgen. Gerieflijk huis beschik-baar, hetwelk van alle gemakken is voorzien. In het centrum van Ontario. Condities nader overeen te komen. Brieven onder No. 2232, Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

De bibliotheek commissie van Wel-land Junction Chr. Ref. Church heeft

## STUDIEBOEKEN

nodig in Hollands of Engels. Welke vereniging of particulier kan hier in helpen? Contact S. Koning, Welland R.R. 2, Ont. Phone 892-3089.

A Dutch bachelor, 32, would like to

## CORRESPOND

with and meet a Dutch girl. Please write to # 2233, % Calvinist-Con-tact, P.O. Box 312, Stat. B, Hamil-ton, Ont.

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100 Acres, 10-room house, barns. For Beef and Hogs, city gas. \$35,000, 6 1/2 %.

Broilers: quota 18,000 - 40,000. Turkeys: Capacity 12,000 - 24,000.

Hogfarms and Dairyfarms also in Town;

5 b.r. Home, \$18,400.

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Rep.

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**GRIMSBY, ONT.**

## ANNUAL MEETING

## C.J.L. FOUNDATION

(Committee for Justice and Liberty)

FEBRUARY 28, 1970, 1:30 p.m.

**WEST HUMBER COLLEGIATE INSTITUTE**

(1675 Martingrove Road)  
Rexdale, Ontario.

Keynote Address:

**Mr. JOHN A. OLTHUIS**

**"Where Do We Go From Here?"**

YOU ARE WELCOME, TOO!

## 127 Acre Dairy Farm

6 mijl vanaf Port Colborne. 800 lb. melkcontract. 8 Kamer goed huis, van alle gemakken voorzien. Beste barn. Barncleaner. Silo met un-loader. Pipeline milker. Holstein vee. Alle nodige machines. \$80,000 vraagprijs, \$30,000 down. 1 hypo-theek voor de rest.

## Jack Bylsma

REALTOR

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Phone LI 9-3894

## BROILER PROPERTY

Very Reasonably priced.

Worth attention — fully equipped broiler plant, quota 29,000, near Stratford. 3-bedroom hot water-heated home. 5 1/2 acres. Plenty others, all sizes from \$9,690 to over 55,000. Full particulars with-out obligation.

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174 acre dairy farm, new barn, 2 silos, 1125 lbs. milk quota.

225 acre dairy farm, 215 acre workable.

108 acre workable, set up for pigs, only \$10,000 down.

200 acre dairy farm, 2 homes, only minutes from town.

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41 ACRES — 24,000 sq. feet, auto-matic barn — NO HOUSE — \$64,500.00 with \$15,000.00 down. On paved road.

16,000 BROILER QUOTA, on 15 ACRES, automatic, 3 bedroom house, on paved road. Price \$79,000.00. Large down payment needed.

Call: **RON BABCOCK** at

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## "JABO" van VERTO

SISAL VLOERBEDEKKING

Leverbaar in 8 prachtige kleuren en 3 breedtes. Wij installeren het kant en klaar, met of zonder onderpadding. En het kost minder dan U denkt. We geven zonder enige verplichting graag prijsopgaaf.

## DUTCH IMPORT — J. KOMDEUR

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Phone: 225-9414. Huis: 889-4417. 's Maandags gesloten.



## From the Mailbox

## REV. MANTEL'S SPEECH ON CHURCH ORDER

I do not share the feeling ex-pressed by L. that it is not cor-rect to bring the matter of ex-communication up at an elders con-ference, although I can see how the conflict also ought to be re-solved along proper ecclesiastical channels. I took the Rev. Mantel's speech as ex-cathedra, and for that reason I think the matter ought to be open to discussion by all responsible, concerned Christians. The church is made up of church members, not exclusively of repre-sentative theologians or other elected office-bearers. This matter, therefore, has a place even in the congregational meeting.

Although I feel that Rev. Ge-leyne uses the speech for the sake of argument, or possibly to grind his own axe, I do share his opinion

that Christ's own, and not our human standards ought to rule. Article 32 Belgic Confession says, in part, that rulers of the church may set up standards, but that they, "ought studiously to take care that they do not depart from those things which Christ, our only Master, has instituted."

If individual church members cannot exercise the right to appeal to the authority of Christ, how may we expect that office-bearers, elected by these members, are held in check, in preventing their in-ventions from taking precedence over Christ's own teachings?

I think that neither the prag-matic approach arising from a practical fear of putting the wrong person out, nor the idealistic ap-proach arising from the hope that the right kind of theory can be put into practice, show the whole story. In reality we need both approaches, but more than these, we need a different emphasis.

The emphasis of excommunica-

tion is on the closing power of the keys. I would like to see the emphasis shifted to the more im-portant aspect of opening. If I read my Bible correctly, the keys are symbols of 1. power to heal and forgive, and 2. of authority, derived from Christ. By over-emphasizing the negative aspect of power, we may tend to overlook the positive one. The Palestinian doorkeeper of Jesus' day served as guard but also "as a judge of those who should be admitted to the house." (Douglas). The "bind-ing and unbinding", or closing and opening, refers to the storage and dispersion of raisin, figs, flax, etc., in short, the means to sustain life. The doorkeeper keeps thieves and robbers out, yes, but primarily he keeps the valuable stored goods in. If we may see the office-bearer as the image of the doorkeeper, I think the emphasis falls on the positive aspect of his power, rather than on the negative function of keeping out, or putting out.

C.

## IMMANUEL CHRISTIAN REFORMED CHURCH CORNWALL, ONTARIO

requires

**\$40,000**

to complete its present sanctuary.

Promissory notes are being offered in multiples of \$500 and \$1000, at 6% and 7%, depending on term of notes.

Maturing in 5, 10, and 15 years. Interest is payable annually on November 1. Invest in this growing "Seaway City" church. Total value of church and property upon completion is \$120,000.

Submit all inquiries to Rev. Albert Dreise,  
2994 Pitt St.,  
Cornwall, Ontario, Canada.

## TEACHERS WANTED

## TORONTO, ONT.

Timothy Chr. School will have va-cancies in September and invites applications from

## TEACHERS

for the schoolyear 1970/71.

Please send applications stating qualifications and telephone num-ber to Mr. H. VandeBurgt, Prin-cipal, Timothy Christian School, 28 Elmhurst Dr., Rexdale, Ont.

Ladner Christian School is in need of 2 teachers for the school year 1970-71:

1 PRIMARY TEACHER

1 TEACHER for the

INTERMEDIATE GRADES

Applicants with the ability to teach Music in all grades preferred. For information contact Mr. John Vanderhoek, principal, 5280 - 48th Ave., Delta, B.C., telephone (604) 946-2514.

The Calvinistic Chr. School So-ciety of Wellandport, Ont., invites applications from

## TEACHERS

to fill the various vacancies in the primary and intermediate grades for the schoolyear 1970/71. Send your applications to Mr. John Tamming, principal, R.R. 1, Wel-landport, Ont.

The London Parental Christian School of London, Ontario, cor-dially invites applications from

## TEACHERS

for the primary and intermediate grades for the school year 1970-71. Please send applications stating qualifications to Mr. Wm. Van-Wieren, Principal, 202 Clarke Side Rd., London, Ont.

Agassiz Christian School needs a

## TEACHING PRINCIPAL

and two lower grade teachers for the 1970-71 school year. Address applications to Helen De Lange, Principal, Box 323, 7571 Morrow Road, Agassiz, British Columbia, Canada.

The John Knox Christian School of Woodstock, Ont. will be in need of

## TEACHERS

for the coming schoolyear. Send your application or request for in-formation to the principal, R. Van-derPloeg, 1045 Parkinson Road, Woodstock, Ont. Phone (school) 539-4492.

The Langley Christian School will be in need of

## A TEACHER

for the schoolyear 1970-71. Appli-cation forms, salary schedule, and other information will be forward-ed upon request. Please, forward all correspondence to the principal, Mr. G. H. Bonekamp, 5423 Brydon Cres., R.R. # 2, Langley, B.C.

Abbotsford Christian School in the beautiful Fraser Valley of B.C. needs

## TEACHERS

for the elementary grades in Sep-tember. Send your inquiries or ap-plications to the principal John Kampman, Box 175, Abbotsford, B.C.

**LONDON DISTRICT CHRISTIAN SECONDARY SCHOOL**

invites applications for a

## TEACHER

of Modern Languages (French Ma-jor) for the school year 1970-71. Please send application including qualifications (transcripts), expe-rience and references to Mr. Wayne Drost, Principal, 243 Tremont Road, London, Ont.

## Hamilton District Christian High School

needs Teachers for

## FRENCH and MATHEMATICS

Other vacancies may occur.

We invite your applications by writing to Mr. P. J. Krosschel,  
Principal, 28 Athens St., Hamilton 41, Ontario.

## Niagara Peninsula Christian Highschool



# Schools and Covenants

(Continued from page 10)

Dad and Mum in teaching children handicrafts, kitemaking, rabbit cage repairing, doll clothes sewing, chocolate cake mixing with some old recipes that Mum never even tried.

And above all, wise grandparents seem to have so much more time than parents. They're not so much in a hurry, they get tired a little quicker and so they move a little slower.

## The church

Educationally speaking, in what way does a catechism class differ from a school class? Does the church teach faith, or the knowledge of faith? Why is not this kind of teaching done at home, or in school? Educationally speaking, what is the authority of the consistory? You notice how we can only ask questions now. We could raise a thousand more, about relationships in education, about authority in education. But we have few answers.

## Conclusion

I had to stop myself asking more questions to share with you a sense of despair about our community.

For before we ask the questions, we better find out where we stand. When Moses addressed his people, he pictured for them the beauty of Israel's task in the new land. A community, a people, bound together in the promises of Jahweh, facing the new land, rich and beautiful. And yet the unity was broken, the community smashed, in unbelief; the fertile land was sometimes forbidden to yield fruit, and the beauty of the land was hidden under the marching feet of foreign armies, as Jahweh punished His community for its unbelief.

The new community also has been given beautiful vistas of a bountiful creation, ready to unfold in full beauty. And yet, what are we making of it? I do not see these beautiful perspectives discussed among us. I do see idle debates about who runs schools, parents or board, and who should set educational policy, boards or educational committees? I see educational committees made up of people who seldom read anything, let alone educational books. I see societies elect board members by acclamation, as the last man on the nominating list is pressured not to withdraw his name also. I see parents mad at teachers for teaching their children one thing, while other parents, having children in the same class, would be mad if that same teacher did not teach it. I have witnessed a day's meeting of an alliance of Christian schools, in which the only motion that tried to make education a subject of discussion was ruled out of order! I see parents who are afraid of new things, and that in a world in which the old things do not work. I hear: "Christian school curriculum is public school

curriculum taught in a Christian way", which is like saying that you can teach lies truthfully. I see little of a community in the grip of a religious conviction, eagerly living out of that conviction come what may. I see division, and fear, and suspicion, for there is no sense of the community.

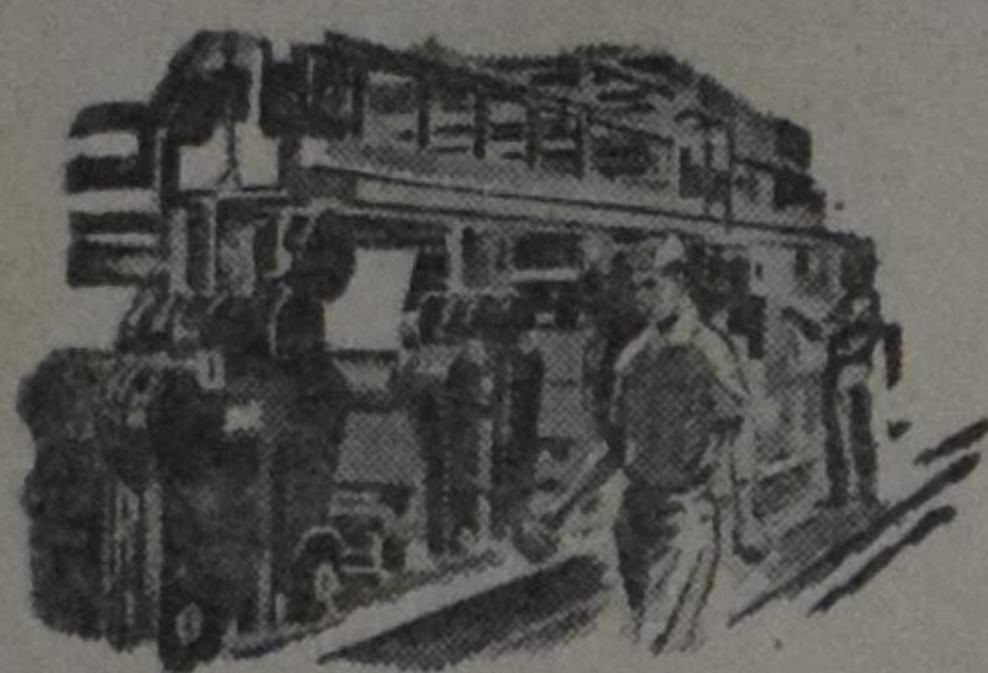
## Roman catholic schools

It is interesting to note that Roman catholic schools are in an identity crisis. They are losing support, for the Roman Catholic community is in an identity crisis. It has no longer a clear sense of what binds that community together, and so its schools are in

trouble, with large numbers of parents switching to the cheaper and more lavish public schools. I think we are in a similar crisis. We have built so many school buildings so enthusiastically, and somehow budgets were raised and salaries paid, mortgages reduced even. It must be recognized that many people faithfully serve the cause of Christian education. Yet we seem to be in a serious slump. Somehow we are beginning to find out that we must go on with reformational work in education, and we don't know how to go about it.

## What must we do?

The problem is: how does a Christian community structure itself educationally, so that Christian education becomes in fact a communal activity?



## From other presses

### WHAT DIFFERENCE DOES FAITH MAKE?

Does Christian faith really make a difference in real life? Does it actually have the power to grab hold and set life on a new course? Or is the vocabulary of faith a mere set of pious phrases? Questions like this fill the air these days, and they need tending to. For they touch the vitals of sanctification; they call into question its possibility and its reality.

What sort of pretension does the Church make by calling itself the communion of the saints? Has it made good, at any time, on this title? Or has nothing really changed? Are we the same people we have always been, living our unchanged lives in an unchanged world? Was Martin Buber right when he said that the Messiah could not have come because human life has not yet been fundamentally changed?

The question of whether faith has really changed anything is also an important one within theology. The biblical picture of sanctification pointedly suggests a radical alteration of our real and concrete life. Sanctification entails a thorough-going rerouting of life, an about-face of human existence. There is talk about a new creature, remade after the pattern of God's will (Eph. 4:24). Over against lies, bitterness, and hostility, the new light has come — and whoever resists the new light grieves the Holy Spirit (Eph. 4:30).

The reality of change, in fact, implies a crisis for the future: without being sanctified, no one shall see the Lord (Heb. 12:14). We are therefore obliged to strive toward holiness, toward peace and sanctification. The Old Testament, too, puts the question: Who shall ascend the mountain of the Lord and who shall stand in his holy

city? It gives its own answer: Only he who has clean hands and a pure heart, who pays no heed to falsehood, nor swears falsely (Psalm 24). Israel was not allowed to substitute cultic piety for real piety — there was to be no flight into feasts, holy days, and sacrifices. Nor is the Christian Church permitted by the New Testament to avoid the mandate for personal change of life. If life is not altered, if we do not progress toward a new life style, we are wide open to the Apostle's terribly serious indictment.

Nor can we take comfort in the idea that sanctification really happens after this life. The Christian walk has to be made on this earth (I Pet. 1:15f.), and it must here and now contradict the former way of life. Our new life must be

public; Peter takes this so seriously that he talks of winning men "without words" (I Pet. 3:1,2). God intends a restoration and a renewal; for this Jesus died outside the gates of Jerusalem.

The Church's teachers have sometimes been too quick in their judgment of perfectionism. In doing so, they usually point to the obvious weaknesses in Christian people, and they recall what James said about all of us stumbling, in many ways (Jas. 3:2). But we should not forget that James meant this as a confession of guilt; he would be amazed if his words were quoted as an excuse. In fact, he meant to urge his readers on toward obedience to the perfect law of liberty and so to the achievement of active and practical holiness (Jas. 1:25).

Perhaps our own day is seeing a new awareness that God wills us to be actually sanctified, actually to change, and actually to be new creatures. We are impressed with our Lord's inescapable demands, and are less inclined to adjust them to our convenience. But along with this it is asked whether we must not be more serious about the human structures in which life is formed and shaped in our time. That is, we are told that obedience to the Lord cannot be a narrowly individualistic striving for inner piety. Helmut Thielicke wrote an article lately whose title asked: "Can structures be converted? (Zeitschrift für Theologie und Kirche, 1969). Thielicke argues that our day is one in which life is shaped and directed by social structures, and that therefore our Christian duty can no longer be limited to the cultivation of individual piety. One may not hide behind John's word about the whole world lying in evil (I John 5:19). Surely, the Bible recognizes the evil desires of the heart and the lusts of the eyes that are often stimulated by the world; but we should not suppose that therefore the only proper subject for sanctification is the inner heart of man. Out of the heart are the issues of life, says the writer of Proverbs. And this is the biblical

opening for talk about service. Sanctification and service are married, and may not be divorced. And service is directed man-ward as well as God-ward. He who would be great, let him first be a servant, be first, let him be willing to be last, be the leader, let him be a follower (Matt. 20; Mark 10; Luke 22). Competition between service to God and service to men is unthinkable. The just commandment entails the second commandment; the vertical dimension of life assumes the horizontal.

Sometimes one gets the impression that service to man tends to displace personal piety. That it could do so is not surprising. For we are experiencing a reaction against passive piety, an actionless holiness. And this reaction had biblical support (I John 3:18; Jas. 1:23). But the dilemma is grotesquely untrue to biblical reality. God, out of love for the whole world, summons men to be sanctified for concrete service to the world. He calls for cups of cold

water — a symbol of man's most survival-type needs. He calls for an abandonment of evil acts because the earth is going to be full of the knowledge of the Lord. In his environment, evil is out of place.

If we fail to be earnest with the reality of sanctification (the new life), we betray our own refusal to understand the basic meaning of faith. We shall be accepting a dead faith in place of the reality — and in this we are on a par only with the demons.

Quite possibly, the structures of society could be changed so that people are benefited materially while we live without love in our hearts (cf. I Cor. 13:1-3). But it need not be so. And it can also be possible for Christians to understand their call to service in the light of the Gospel, and recognize the origin of their duty: "For the Son of Man is come, not to be served, but to serve..." (Mark 10:45).

G. C. Berkouwer  
in "Christianity Today".

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zijn de beloning als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

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